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# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LIV

JACKSON, MISS., February 18, 1932

NEW SERIES  
VOLUME XXXIV. No. 7

Brother Auber Wilds, Miss Durscherl and Dr. M. O. Patterson are conducting B.Y.P.U. training classes this week at Clinton.

N. R. Stone resigns the pastorate in Pensacola, locates at Tampa and will do the work of evangelism.

For the week ending February 13, students in the Baptist Bible Institute report 38 professions of faith in their mission meetings; 63 dealt with personally; 835 in attendance; 101 sermons and addresses; 1075 Testaments and tracts distributed.

Second Church, Greenwood: We built a bridge of benches across the water and held services in our church yesterday. Although it was raining, we had an audience of 57 in the evening. At the morning service a lady united with us from the Methodist church. We had 30 at prayermeeting last week.—A. R. Adams.

At the urgent request of the Ackerman Church expressed in resolutions unanimously adopted yesterday, Rev. D. L. Hill has decided to remain at Ackerman and in the work he has had for several years. He has been a faithful and efficient pastor and has done a good work here. The church felt like his work was not finished here, hence the request for him to remain longer.—H. L. Rhodes.

A meeting of the Baptist preachers in the Southwest section of the State brought together twenty-one of them at McComb Monday morning. This is a once a month Conference with them for relaxation, fellowship and inspiration. And it is all of these and more. Dr. T. W. Green, of Magnolia, and Rev. J. B. Quin, of Summit, presided, keeping the program to schedule and yet allowing a great deal of freedom. Cheering reports came from their Sunday services in the churches. R. R. Jones reported 200 in Sunday school and two additions at South McComb. Central Church, R. L. Smith, pastor, reported two additions. J. B. Quin reported two additions in a country church. J. R. Carter reported good prayermeetings at Fernwood. Mr. Fletcher, a visitor, reported that last summer in a city the only two churches open on Sunday night were Baptist churches and they were crowded. Dr. L. B. Campbell had two additions at Summit. S. G. Pope reports plenty of work and a good outlook at Centerville, Hermannville and three country churches. E. K. Cox says his people are an inspiration to the pastor. He preaches at Gloster and at country churches in the afternoon. Pastor Crittenden says Brookhaven is doing more for missions than ever, in spite of depression. Sunday there were 3 joined for baptism and 6 by letter. He recently declined to be moved by an invitation to another State. Brother McGill is having joy in his ministry at Foxworth and East Columbia. Eugene Farr teaches and preaches all about in Franklin and says the young people are most responsive. Brother Gill had 250 in Sunday school at East McComb, one profession of faith and two baptized. Ninety-four dollars was sent the B.B.I. Pastor Mayfield says First Church, McComb, is having the best attendance ever; 511 in Sunday school.

Pastor H. L. Carter was given a royal welcome by the church at Lyon. They started the family off with a full pantry, and good attendance at church, and ready response to his leadership.

The program at the Preachers' Conference at McComb included an excellent address by Rev. Bryan Simmons on "The Preacher and His Money," a talk by the Editor on The Preacher and His Reading, an able address by Dr. E. K. Cox on The Preaching For Today, and a most helpful address by Dr. L. B. Campbell on The Preacher In The Pulpit. The brethren freely participated in all these discussions and made the meeting most interesting and profitable. We have to have more to say of it later.

The Mississippi legislature is very much in need of clearness and courage. Or perhaps the courage should be put first, for if people have the courage to do right they will have the ability to see the right. One of the greatest dangers of free and righteous government today is the existence of all sorts of organizations which seek to influence or control legislation and law enforcement for selfish interests. The retail merchants are descending upon Jackson to tell the legislature what to do and not to do. The druggists tried their hands at it two years ago. The labor unions have told some legislators where to head in. The American Legion has held the big stick over Congress and at one time over the Mississippi legislature. A Mississippi Congressman is reported to have recently said that Congress trembled whenever the Legion appeared on the scene. The tobacco men, the showhouse operators, the soft drink bottlers have tried their hand in telling the legislature what not to tax. Something has to be taxed. Somebody has to pay the bills. The State is badly in need of money. Its employees are unpaid. Its credit is endangered. Its bonds could not find buyers in the market. It is up to the Mississippi legislature to look the facts squarely in the face, to meet the issue honestly, to impose taxes justly and equitably. Business will go on when this is done. Gentlemen of the legislature, it is up to you. You can't run the government without taxes.

BR

## SUNDAY SCHOOL ATTENDANCE FEB. 14

Jackson, First Church.....	784
Jackson, Calvary Church.....	1,076
Jackson, Griffith Memorial Church.....	390
Jackson, Davis Memorial Church.....	374
Jackson, Parkway Church.....	230
Jackson, Northside Church.....	75
Meridian, First Church.....	705
Columbus, First Church.....	358
McComb, First Church.....	511
Laurel, First Church.....	561
Laurel, West Laurel Church.....	477
Laurel, Second Avenue Church.....	302
Laurel, Wausau Church.....	51

## B.Y.P.U. Attendance February 14, 1932

Jackson, Griffith Memorial Church.....	221
Jackson, Davis Memorial Church.....	176
Jackson, Calvary Church.....	221
Columbus, First Church.....	145

## "NOW COMPLETE THE DOING ALSO"

(By W. J. McGlothlin, Pres., Sou. Bap. Conv.)

Our Promotion work must be continued with all possible vigor. Never were difficulties in the way of financing the Kingdom greater than at the present time. Many of our people have lost their positions or lost a part of their salaries or a part of their income from other sources, and simply cannot give as heretofore. Some of our people are scared and are therefore holding on to what they have more strenuously than heretofore; and doubtless some are using the hard times as a means of excusing themselves for niggardly giving. These difficulties may have one of two effects. They may discourage us, causing us to lose hope, or they may spur us on to yet greater loyalty and effort. Let us pray that the latter effect may result from our difficulties.

In difficult times it is a matter of the highest importance that all of us give and that our giving be regular and consistent. It is much easier to give one dollar a Sunday than four dollars a month, or thirteen dollars a quarter. We have largely completed the canvass of our membership throughout the South. We have apparently made a very good showing on our subscriptions, but subscriptions do not keep the work going. What will really count is the amount of money which we actually give into the Lord's treasury. Let us all turn heartily and with sacred determination to this task of getting sufficient funds to keep our work going. Beyond any possible controversy or discussion, the more frequently we give, the easier it will be.

Weekly giving is the ideal and wisest form of giving and is the surest plan for keeping up our gifts. If for any reason weekly giving is not feasible or convenient, then let those who find the weekly plan inconvenient do the next best thing and give as often as possible.

Next in importance to weekly giving is keeping up with our schedule of giving. If in these hard times we fall behind, we shall surely come out in debt at the end of the year. Everywhere our mission work and institutions are running on a minimum budget of expenditures. They must have our gifts regularly. I therefore appeal to all my brethren and sisters to keep paid up. It is the easiest, it is the best way for each of us to meet his obligations to the Lord's Cause.

Where does the responsibility for financing our Kingdom work rest? Primarily, it rests on the individual Baptist men and women of the South. They also have the money. They alone can give or withhold. To them I believe our Lord looks first of all. Next to the individual, responsibility rests upon the local churches. Only the pastors and their helpers have regular access to all our people. If the organizations, including pastor, deacons, and other officers, of all our churches will only feel their direct responsibility for the success of our Kingdom work, we will surely succeed. Let the churches take the initiative in keeping up payments on our program.

Another group which is responsible is our Secretaries and other State and Southwide officials. I am persuaded that we look too much to them, throw upon them too much responsibility for keeping up our payments. It is true that we have chosen them as our official representatives in this work. We want them to remind us of our duties, to inform us of the needs, to urge us to keep up the work. And yet, why should we depend upon them to press us to do the things which we are obligated as individuals and churches to do? They have overwhelming burdens. Why not lighten those burdens by ourselves keeping up our work in our churches, in our homes, and individuals. This would be true Baptist democracy and it is tremendously needed in those trying times.

My message to my brethren, therefore, is an appeal to keep up weekly with the schedule which we have set for ourselves, to keep up because we know the money is needed, to keep up because we believe it is the Lord's will, to keep up because this is the easiest way to do our full duty in giving.

—BR—

Five were received into the Clarksdale Church last Sunday, February 7.

## AN EDITOR'S CALL TO THE CHURCH

(By William T. Ellis)

This is not an essay, but a bit of reporting. I am not responsible for the sentiments expressed, although I share them. They are all up to an editor friend, who fairly drove me to this little task of carrying his message to the preachers. I took no notes, so his sentiments are a bit paraphrased—but the views are accurately his.

It happens that I am looked upon by many daily newspaper editors as representing the Christian Church; and many an intense hour I have spent in editorial offices, defending her. At the same time, quite a few churchmen regard me as representing the press, for journalism is my calling. So I am regularly kept warm by two fires.

On this occasion, the editor of a daily newspaper, upon whom I was paying a social call, had barely greeted me before he began to challenge the Church in the present crisis. He is an old-school editor, blunt, forthright, a crusader with a strong sense of infallibility. His desk is a heaped-up clutteration that would make an orderly housewife or an efficiency expert despair. He works in his shirt-sleeves; and looks like a farmer—is, indeed, a dirt farmer, out of office hours. This time he had scarcely a word to say about his wonderful crop of grapes; he wanted to know what the Church is doing in this period of depression and emergency.

Pointing an indicting finger at me, he demanded, "Doesn't the Church know that it is all up to her? She should be the rallying center of all real relief. She has the word that will make things right. Every preacher in the land ought to be hot about his own business these days, which is preaching a Gospel for the people. This thing that has happened is all within the Church's province. It is her business to help people see straight and hold steady. And if she doesn't care for hurt human hearts now, she'll never get a chance to do so later."

I steered my friend on to the subject of the plight of the press in these times. In a few minutes, though, he was off again on his "concern." "Every church ought to be a relief center. The churches are closest to the people, and know their real needs. The very genius of religion is brotherliness and helpfulness. People instinctively turn to the Church when in trouble. This is your chance; this is your chance: look out that you don't miss it."

We were interrupted by the arrival of other newspaper workers. After introductions and general talk, I arose to take my leave. The old editor followed me to the door. He laid his hand upon my arm, and looking into my face with eager, earnest eyes, he insisted, "Don't forget! Tell the churches that this is their hour. Every church should rally to the job. The most important aspect of this depression is the need that people should get back to God, and to all the essentials of real religion. Nobody but the Church can make plain the will of God to the people; who need comfort and guidance and inspiration. Mark what I say: this is the Church's chance. You tell them so."

So I have done as directed.

\*Author of the Ellis Sunday School Lesson, which has appeared weekly in more than a hundred daily newspapers for above a quarter of a century.

—BR—

## A GOOD YEAR

(By Louis J. Bristow, Superintendent)

The Southern Baptist Hospital in New Orleans during the year 1931 paid all operating expenses, did nearly \$30,000 in free work, paid all maturing bonds and interest. About 7,000 sick folk were given 39,652 days of service. About 700 of these were given free service—guests of Southern Baptists.

The hospital is becoming more substantially fixed as a successful denominational enterprise as the years pass. It is recognized by all national standardizing agencies and fully approved. Moreover, it is operated as a Christian institution. The Bible is a part of regular curriculum.

New Orleans.

## THE BAPTIST RECORD

(By L. E. Hall, Hattiesburg, Miss.)

There never has been a time when the circulation of The Record was of more importance than at the present. I have been reading The Record for a half century. During the early years of its history I secured for it a great many subscribers. I used to notice that two reasons were offered by those who were not reading it. One was "Hard Times." The same is true now. This is a good reason why it should go into the homes of Baptists. When times are hard we should want to get as much for the money we spend as possible. Where in all the world can we get as much for four cents a week as we would get in this splendid paper?

Another reason is, by those who use it, the fact that they see things in it that they don't like. No doubt but what they say is true, but we see things that we don't like in everything around us. Indeed, I see things in myself that I don't like, but I am not going to throw myself away on that account. I expect that the Editor of The Record places things in there that he doesn't like, but someone else does like it, and he lets them go just the same. I have found in some instances that what I like less, someone else likes best. I have heard of a dear old sister who said, "It takes a heap of kinds of people to make a world," and she thanked the Lord that she was not one of them. I am not that way. I thank the Lord that I am one of them and we will all get along the best we can together.

I sincerely hope that our Baptist brethren and sisters throughout the State will subscribe for, and read The Record during the present year. I expect to help it as I have opportunity and I will not expect pay for any service I can give it. I am nearly blind and worn with age, and I feel that this is one of the best ways available to me in which I can serve the Master.

May God help us all to be faithful to the end.

—BR—

## A VISIT TO THE MOODY BIBLE INSTITUTE

—O—

If I run overtime, Brother Editor, you may stop me.

A desire born twenty or more years ago was realized last week when the writer had the pleasure of attending one of the great conferences held each year at the Moody Bible Institute. This visit was made possible by the generosity of the Illinois Central Railway Company and the Woman's Missionary Society of the Hazlehurst Baptist Church.

About forty years ago a man passing by the lot where the Institute now stands saw Mr. Moody on his knees praying and weeping. On inquiry as to the cause of his sorrow Mr. Moody told him he was asking God for that lot on which to build a school where people could be taught to win souls for God.

There are now 34 buildings on this block owned by the Institute, the value of which is about \$6,000,000, with no indebtedness on any of the property. The school is supported by freewill offerings from those who love its work. Thousands of students attend its courses from all evangelical denominations.

Since its founding the institute has sent out more than 16,000 missionaries to about 60 different nations, besides thousands of workers at home.

The things that were emphasized during this conference were: Prayer, Missions, The Cross of Christ, The Victorious Life and The Second Advent of Christ.

The main auditorium seating about 2,000 was filled to overflowing at practically every service, and by means of amplifiers thousands of others heard the messages in other auditoriums. The fact that everything was covered with snow, and the weather cold, did not stop the crowds from attending.

The spirit of the meeting was one of reverence and power. People in the dining rooms, foyers, dormitories, etc., did not talk of depression and debts, etc., but talked of the goodness of God, and gave thanks for the marvelous provisions of the Gospel, the answers to prayer.

(Concluded on Page 7)

Thursday, February 18, 1932

## THE BAPTIST RECORD

**Housetop and Inner Chamber**

The State Sunday School and B.Y.P.U. Convention meets in Vicksburg March 22-24.

**Dr. H. F. Vermillion retires from the Service Annuity Department of the Relief and Annuity Board in Dallas.**

Two Baptist papers in the South are sufferers from recent bank failures. The Biblical Recorder of North Carolina, and The Alabama Baptist. That's where The Baptist Record has the advantage. We have no money.

For the week ending February 6 the students in the Baptist Bible Institute reported 48 confessions of faith in their meetings on the streets and other places in New Orleans; sermons and addresses 68; number present at services 554; number dealt with personally 50; Gospels, tracts and Testaments given out 326.

If as many as fifteen people apply in time a Pullman car will be placed at their disposal for the trip to the Southern Baptist Convention at St. Petersburg. It takes nearly 36 hours to make the trip going from Jackson by way of Gulfport, Mobile and Jacksonville, with good connections, going and returning.

We are in receipt of the volume by H. Boyce Taylor, of Murray, Ky., entitled, "Why Be A Baptist?" You will not fail to understand him, and you will not fail to be interested in what he says. There are fourteen chapters in the book (paper bound), covering 120 pages, and it sells for fifty cents single copy, post paid. It is a good book to read and give your friends.

The Civitan Club of Jackson is undertaking to sponsor a Boy Scout troop at the Mississippi Baptist Orphanage. They are asking the W.M.U. members all over the State to send to Supt. O. C. Miller at the Orphanage all labels from evaporated milk cans from the Libby, McNeill and Libby Co., of Chicago, which he will be able to exchange for scout uniforms. These gentlemen have the endorsement and cooperation of the headquarters officials of the State W.M.U.

The proposals made by Mr. Gibson representing the United States at the Geneva Disarmament Conference seem to have met with general approval. His closing remarks were: "The delegation of the United States is representing not only a government but a people and the mandate from both is in the same unmistakable terms, that decrease in arms is an essential not alone to economic recovery of the world but also to the preservation of the whole social fabric."

The foundations of Second Baptist Church at Greenwood are being undermined by the flood and will have to be repaired before we can hold services in the building. It is predicted that the present high water will be with us until April or May. The pastor is marooned out in a vast lake of water and can only reach dry land by boat. Notwithstanding these difficulties our audiences are good and the heroic little band is standing by the work and giving beyond their ability.—A. R. Adams, Pastor.

From all we can learn about the proposed union of the Northern and Southern Baptist Conventions, it was merely a momentary flare. One brother in Washington City introduced resolutions in his district association looking to uniting the Conventions. The brethren wanted to be courteous and passed the resolutions, not knowing what else to do. The resolutions were then carried to the Executive Committees of the two Conventions and they courteously passed them on to a committee for "consideration." Nobody seems to be taking them seriously. The brother who introduced the resolutions originally is somewhat of a visionary, and his visions once before are costing Southern Baptists heavily today.

New Zion Church in Copiah county has called Rev. W. A. Hancock, of Clinton, and he has begun his work with them. This is a very large country church with a fine denominational spirit. Brother Hancock will find it a joy to lead them and preach to them.

According to the Associated Press report from Geneva, numerous petitions were presented to the Disarmament Conference expressing a desire for peace. Among them "one from the Baptist World Alliance, representing 40,000,000 people in 68 nations, including the United States."

The Alabama Baptist says that probably nowhere in the South has a greater work been done than in the First Church, Birmingham, of which Dr. J. R. Hobbs has been pastor for the past thirteen years. In this time 4,244 have been added to the church, making a net gain of 2,300. The church in these thirteen years has contributed to all objects more than \$768,000.

"Missions in the Bible," the book of Dr. J. B. Lawrence, recently issued by the Home Mission Board, will now require a second edition, the first edition of 5,000 having been sold out. A new edition of 5,000 will be published immediately. This book was recently reviewed in The Record. We are told that a multitude of commendations of the book have been received by the author from leaders in every part of the South. You will see an advertisement of it on page 9.

**COLUMBUS:** We are to have Dr. Geo. W. Truett with us in a meeting February 23rd-March 4th. We desire an interest in the prayers of all the people, that this may be a season "of refreshing from the presence of the Lord" for this entire section of the country. The morning services the first week will be held in Whitfield Auditorium, M.S.C.W. This will give the college constituency a wonderful privilege. Let me insist that parents, pastors and others interested in the spiritual welfare of the students at M.S.C.W. get in touch with the students and urge that they attend every service. We are expecting people for many miles around to attend.—J. D. Franks.

If any church in Mississippi has a better-attended mid-week service than the church at Forest, the Secretary of the Baptist Education Commission has not learned of it. It was a privilege to worship with these brethren February 10th, speaking to them on Christian Education and hearing much of the fine work being done under the leadership of Pastor W. C. Howard. The following day, piloted by Brother Howard, Brother J. H. Street and Brother W. L. Meadows, the Secretary spoke to the high school and grammar school at Harperville and the high schools at Lena and Morton, arranging for later visits to the schools at Pelahatghe and Burnsville.—H. L. M.

Parliamentary government is now recognized as the proper form of government in nearly every civilized country in the world. The word parliament, as everybody knows, comes from the French word meaning to speak. And so parliament is government by speech. Had it occurred to you that long before this idea got abroad in the world, John gives us a picture of control by speech rather than by force. "Out of his mouth proceeded a sharp two-edged sword" Rev. 1:16. Again, "Out of his mouth proceedeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron; and he treadeth the wine press of the fierceness of the wrath of God, the Almighty. And he hath on his garment and on his thigh a name written, King of Kings and Lord of Lords." You needn't debate the question as to whether the sword or the pen is mightier: the pen is the sword. The pen today is undoing what the sword did at Versailles.

Every church should send in a club of ten at the new club rate of \$1.50 in clubs of ten or more.

If your subscription expires this month, let us have your renewal. Only two more issues in February.

Dr. Spright Dowell, the distinguished President of Mercer University, Macon, Georgia, in a letter just received by the Secretary of the Commission, says of our Christian Education Essay Contest which is running this month among the Intermediate B.Y.P.U.'s of the State: "It seems to me that this is an exceedingly valuable project, both from the standpoint of developing an intelligent and healthy pride in our Christian schools, and in interesting good material to attend. I wish you would be good enough to send this to our B.Y.P.U. Secretary, in the hope that he may see fit to try out a similar plan in Georgia." More than fifty of our B.Y.P.U.'s have already enrolled their members to the number of about 500 and others are coming in with every mail.—H. L. M.

Dr. Curtis Lee Laws, Editor of The Watchman-Examiner, says: "We do not speak as an Editor, but as a long-time pastor, when we declare that every pastor would make a good investment if out of his own salary he would send a first class denominational paper to every one of his church officers! The reading of a denominational paper is essential to every church officer. We go so far as to say that no man is fit to be a church officer who does not read such a paper. The curious thing is that there are so many pastors who do not recognize this fact. They do not turn their hand over to remedy a situation that is appalling. Indeed, in our denomination there are many pastors who themselves do not read a denominational paper. This is a fine illustration of the blind leading the blind."

The report of the Committee on Order of Business of the Southern Baptist Convention has been printed. The meeting is at St. Petersburg, Fla. May 13-16, running from Friday morning to Monday afternoon. After the usual organization, welcome and response, recognition of visitors, twenty minutes are given to an address by the President of the Northern Baptist Convention, twenty minutes to prayer and one hour to the sermon. In the afternoon came reports of boards. The first night is given to W.M.U. and Home Missions. The second morning to Foreign Missions, Baptist papers and Promotion Committee. Afternoon to Relief and Annuity, miscellaneous and election of officers. The second night is given to Education Commission and Social Service. Sunday is given to worship and preaching, specially emphasizing Foreign and Home Missions. Monday includes discussion of Baptist History, the Seminaries, Sunday School Board, Hospitals, the Brotherhood, Memorials and miscellaneous. The program committee is A. U. Boone, John A. Huff, Perry F. Webb, George W. Quick and Chas. B. Deane.

We have been refreshed by the reading of the Biography of Dr. A. U. Boone, of Memphis, for thirty-two years pastor of First Baptist Church, by one of the members of his church who had been closely associated with him in the work and evidently a careful observer. Dr. Boone is a grand nephew of Daniel Boone, and himself having the family trait of native strength and sincerity. He has been a faithful worker and careful builder, and his work will abide. A native of Todd county in Kentucky, the same county which produced Jefferson Davis, his ministry has been mostly in Tennessee, in Clarksdale and in Memphis. He is held in high honor as a citizen of Memphis, and has been honored by his Baptist brethren in many positions of trust and responsibility. One may see in this record of his life the characteristics which made his work conspicuously successful. The reading of it will stimulate the best in us. Dr. Boone's wife is a Mississippian. His children are Dr. W. C. Boone, President of Oklahoma Baptist University, and Mrs. Frank Leavell, whose husband is known over the South as Young Peoples' Leader. Dr. Boone's friends will be particularly pleased to read his biography while he is still with us and in good health and vigor.

# Editorials

## WHAT CAN THE CHURCHES DO?

We publish this week an article by W. T. Ellis, which is an appeal to the churches to do their part in bringing relief from the present financial depression. It is an appeal from an unnamed editor of a secular paper, which Mr. Ellis passes on with his endorsement. Mr. Ellis is a man whose newspaper articles on religious subjects are read more widely in the daily papers than any other writer we know of this kind. He is evidently a thoughtful and devout man, whose opinions are worthy of attention. And certainly this particular subject is worthy of everybody's attention.

The Editor who is quoted does not say what particular thing the churches ought to do. And that is the thing about which light is specially needed. It would have helped, we think, if one or both of these gentlemen had suggested some definite thing to do or way in which the churches are to meet and relieve the present financial distress. We venture to ask a few questions and possibly make a few suggestions.

One question which naturally arises is, Who is responsible for this depression? Who got us into it, and how? This is not the same thing as berating a boy for being up to his neck in a mud-hole, instead of lifting him out. No, if we can find how this thing was brought about, maybe we can find the way out. The cause and cure generally lie close together.

But, in asking this question, we are only seeking to find the churches' responsibility in this matter. We believe the churches have some responsibility for the condition we are in, not as civic bodies, but as teachers and guides in the determining of men's conduct. To go back to the beginnings, we believe in God, in one God; that He is God over all, over all men and all things. We believe that he has revealed himself to men and told them how to live, what is right in His sight, what He approves and what he condemns. We believe that His favor is upon the righteous and His judgment is upon the disobedient. That He visits judgment upon men who live in disobedience; that He exercises authority in all the affairs of men, political and financial; that nothing escapes His notice or His judgment. He is Lord of all and Master of details to the last limit and least particle.

But what has this to do with the churches? Just this; that it is the business of the churches to teach men their accountability to God and lead them to obedience to Him. If they fail in this the whole scheme and purpose of religion fail. The world suffers and the churches suffer with others. Good people suffer along with those that are not good, because they have failed to bear faithful testimony to the truth about God and our duty to Him.

It is not enough for preachers to preach optimistic little sermonettes to cheer people up a bit while the distress is on. It is foolish to be saying prosperity is just around the corner and everything will be all right, and it won't be long now. We must tell men the truth, that they have forsaken the way of the truth, that they have been unmindful of God. The prophets of the Old Testament make very suitable reading these days, and furnish plenty of homiletical material. You may begin with Moses, who said "And it shall be when the Lord thy God have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac and to Jacob, to give thee great and goodly cities which thou buildest not, and houses full of all good things which thou filledst not, and wells digged which thou diggedst not; vineyards and olive trees which thou plantest not, when thou shalt have eaten and be full; then beware lest thou forget the Lord which brought thee forth out of the land of Egypt, from the house of bondage."

The pastor who does not preach to his people that the Lord expects a tenth of them for His service is responsible for their financial losses,

and the people who having heard the truth do not practice it, have brought on themselves the financial distress. Of course, a failure to pay the Lord a tenth is not the only sin which brings the judgment of God, but it is one which He clearly points out as a cause.

Prophets in the pulpits and in the exchanges today are saying that we need a revival of religion as a means to financial relief. We had better have a deeper reason than that. Our financial distress is a sign of God's displeasure. We had better seek the removal of His displeasure, rather than the manifestation of that displeasure.

Another thing which the churches need to do is to show their sympathy with those who are in distress. Relief of those in distress is a most evident Christian duty. The poor, the unemployed, the widow and orphans, these are our charge now. "If thou draw out thy soul-to-the-hungry, and satisfy the afflicted soul; then shall thy light rise in security, and thy darkness be as the noon-day; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water whose waters fail not." Isaiah 58:10-11.

Rev. J. B. Parker, pastor of Ripley Baptist Church, was operated on last Monday at the Marsh Clinic at Ripley. He is doing nicely, but will be confined to the clinic for several days yet.

Under direction of Brethren A. F. Crittenden, E. B. Shivers and T. W. Talkington, Secretary H. L. Martin spent a most pleasant and, we trust, fruitful week-end February 7-9 among the splendid people of Lincoln and Copiah counties, speaking to the churches at Wesson and Crystal Springs, the high schools at Crystal Springs, Brookhaven, Bogue Chitto, Enterprise, New Sight and Heuck's Retreat and two great junior colleges, Copiah-Lincoln at Wesson, and Whitworth College at Brookhaven. The churches and schools in this section, while handicapped of course by financial conditions, are going forward in a great way and will undoubtedly send many fine girls and boys to our denominational colleges. A large proportion of the teachers in these two counties are former students of our Baptist colleges, and all of them are doing excellent work. It was a joy to be in the homes of Brethren Shivers, Talkington and Crittenden and their invaluable cooperation will long be remembered with gratitude.

H. L. M.

One of the most interesting books we have read in a long time is "The Inside Story of the Harding Tragedy," by Harry M. Daugherty, in collaboration with Rev. Tom Dixon. It will be remembered that Mr. Daugherty was Attorney General in Mr. Harding's cabinet, and remained in the cabinet for a while during Mr. Coolidge's administration. His story begins back with the time when Mr. Harding was in the U. S. Senate and gives the whole account of the effort to nominate Harding and follows his career through the presidency to the time of his death. Mr. Daugherty calls himself a "practical politician." He is more than that; he is a master political strategist. And this makes the most interesting part of his story. He writes with great freedom and from familiar knowledge of all the facts. His portrayal of Mr. Harding shows him to be a man of simple, straightforward honesty, of fine sense of right and a purpose to adhere to it. He is shown also as a faithful husband, a good church member and loyal friend. Of course, he is a man of strong sense of party loyalty. The book seems to refute clearly the imputations of scandal that have been charged to the President; and reveals his wife as a woman devoted to her husband. Mr. Daugherty does not give a defense of himself against the charges made against him which caused his retirement from the cabinet. Of course, he denounces them as groundless and attributes them to malice on the part of his prosecutors. But he does make out a good case for the President and Mrs. Harding. Mr. Tom Dixon, who helped in the preparation of the volume is an author whose books have had a circulation surpassed by few American authors.

Louie D. Newton will deliver ten lectures at Ouachita College on 'Everyday Religion.'

BR

From notices in the secular press we are informed that the church at Picayune has called Rev. Mr. Carter, of South Carolina.

BR

It is said that twelve churches in Louisiana gave over half of all that was given by Baptists of that State to mission last year.

BR

Dr. T. J. Beck, the oldest Baptist minister in Georgia and the oldest alumnus of Mercer, died January 15. He was born February 27, 1837. His father was a minister.

BR

Prof. Chester Swor, of Mississippi College, Superintendent of the Student Activities, expects to finish his work at the University of North Carolina this summer for the M.A. degree.

BR

Evangelist T. T. Martin brightened our office one day this week by a visit. He was on his way to Clinton, where he speaks for several days at Mississippi College, Hillman College, the public school and the church.

BR

Dr. R. L. Powell, one of our Mississippians who has served well as pastor in San Marcos and San Angelo, Texas, has been called to the pastorate of First Church, Tacoma, Washington, a church of 2,300 members formerly served by Dr. C. O. Johnson, now of St. Louis.

BR

The Supreme Court of the District of Columbia declared the indictments against Bishop Cannon and his secretary invalid. They had been indicted for "corrupt practices" in the use of 1928 campaign funds. The bishop's friends have always believed that the liquor people were simply persecuting him for his fight against Al. Smith.

BR

The Allied Campaigners for Prohibition will make a tour through Mississippi early in March, speaking at Meridian March 7-8, at Jackson on March 8-9 and Vicksburg March 9-10. These speakers are making a circuit of all the States and have attracted large crowds wherever they have gone. There ought to be great congregations to greet them in Mississippi.

BR

On Friday, February 19th, the Education Commission will hold an important meeting at its office in Jackson to which the Presidents of our Baptist colleges and the Presidents of the Boards of Trustees have been invited. At this meeting the difficulties and problems involved in our Education work will be carefully studied and we shall be most grateful if our brethren throughout the State will join us in earnest prayer for the Father's guidance and blessing in the deliberations of this meeting.—H. L. M.

BR

Every thoughtful person will agree with Senator Pat Harrison in the following statement recently made: "In my opinion there is no finer work being done by the Church today than the service it is rendering through its Educational Commissions in endowing schools and colleges, thereby making possible the complete and full development of the youth of the land." Such institutions and their influence have been at the very foundations of American life, and are more needed in the pagan materialism of today than ever before. Let us do our utmost to strengthen them—with our prayers, our patronage and our money.—H. L. M.

BR

Already inquiries are coming to The Baptist Record office about the trip to Berlin in 1933 to attend the Baptist World Alliance August 4-10. The Executive Committee of the Southern Baptist Convention has arranged for passage with one of the biggest ship companies in the world. The trip has been arranged through experienced travelers. The rates are cheaper than can be had anywhere else for the same accommodations. The Baptist Editor in each State is asked to give the people all information and act as agents for the Transportation Committee. We shall be glad to send the information to any desiring it, and make arrangements for those who are planning to go. We ought to have a good group from Mississippi.

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# Convention Board Department

R. B. GUNTER, Corresponding Secretary

## CHURCHES WITH PASTORS

In the Every-Member Canvass we tried to secure names of churches with pastors and addresses respectively. Having been unable to obtain from the churches this information, we have prepared a list of the churches by associations with the names of pastors as they appear in the associational minutes. We are soliciting the cooperation of pastors in correcting the list in order that we may have a complete record in the State Board office. It will be necessary to continue to run this list until our files shall have been completed.

Not having sufficient space in this issue of The Record for all of the churches, there will appear in the next issue the remainder. The Baptist Record is being sent to all pastors and cooperation in making necessary corrections will be appreciated.

## RECEIPTS FOR JANUARY 1932

164 Churches contributed to Cooperative Work;  
162 Made Designated Offerings

### ALCORN COUNTY

Church	Budget	Specials
Antioch, E. Strickland, Belmont	\$ 10.13	
Hinkle Creek, G. M. Savage, Jackson, Tenn.		\$ 8.38
Rienzi, J. O. Guntharp, Rienzi		3.35
	10.13	11.73

### BENTON COUNTY

BOLIVAR COUNTY		
Boyle, Ben Ingraham, Rosedale	6.90	
Cleveland, I. D. Eavenson, Cleveland	39.10	
Duncan, Geo. A. Ritchey, Duncan	14.83	
Gunnison, G. E. Evans, Gunnison	10.00	
Morrison Chapel, A. L. McKnight, Clinton	2.50	5.20
Rosedale, Ben Ingraham, Rosedale	25.38	10.00
Shelby, S. G. Pope, Shelby	25.00	
Skene, Carroll Hamilton, Skene		20.00
Walker Hanks Memorial, B. W. Walker, Shaw		31.21
	106.81	83.31

### CALHOUN COUNTY

Pittsboro, R. L. Breland, Coffeeville	4.00
	4.00

### CARROLL COUNTY

N. Carrollton, R. L. Breland, Coffeerville	4.00
	4.00

### CHICKASAW COUNTY

Egypt, H. M. Collins, Van Vleet	36.05	6.60
Houston, W. C. Stewart, Houston		17.00
Providence, W. C. Ballard, Okolona	4.50	

### CHOCTAW COUNTY

Weir, D. L. Hill, Charleston	41.00	5.55
	41.00	5.55

### CLAY COUNTY

Cedar Bluff	2.00	
Old Monpelier	1.00	
Pheba	6.25	
West Point First, E. F. Wright, West Point		143.69

### CLARKE COUNTY

Enterprise, E. C. Hendricks, Enterprise	12.20	
Oak Grove, A. P. Wells, DeSoto	1.32	
Quitman, B. C. Land, Quitman	59.24	100.00

72.76 100.00

## THE BAPTIST RECORD

### COLDWATER

Macedonia	3.00
Oak Grove, N. A. Spencer, Nesbit	8.00
	8.00
	3.00
Artesia	9.00
East End Columbus	3.45
	3.70
	3.45
	12.70

### COPIAH COUNTY

Zion Hill, S. B. Harrington, Wesson	1.75
Crystal Springs, T. W. Talkington, Crystal Springs	83.78
Damascus, H. I. Rushing, Utica	18.50
Gallman, M. J. Derrick, Gallman	5.00
Hazlehurst, Geo. P. White, Hazlehurst	106.63
New Zion, B. T. Bishop, Ruth	14.17
Shady Grove, A. A. Kitchens, Beach	10.00
Smyrna, S. A. Williams, Osyka	5.00
Strong Hope, S. B. Harrington, Wesson	4.80
Wesson, E. V. Shivers, Wesson	10.90
White Oak, M. D. Morton, Clinton	4.00
	247.98
	71.53

### COVINGTON COUNTY

Leaf River	3.96
ville	3.96
Salem, J. T. Dale, Collins	6.00
	9.96

### DEER CREEK

Anguilla	1.50
Arcola, W. W. Izard, Arcola	23.02
Catchings, W. W. Izard, Arcola	
Greenville, C. S. Henderson, Greenville	180.00
Hollandale, B. W. Walker, Hollandale	21.20
Leland, J. W. Faulkner, Leland	254.45
Midnight	3.00
	480.17
	357.17

### FRANKLIN COUNTY

Bude, W. S. Landrum, Clinton	13.00
Hamburg, E. I. Farr, Roxie	5.41
Homochitto, E. I. Farr, Roxie	1.00
Hopewell, W. R. Storie, Clinton	5.75
Natchez First, W. A. Sullivan, Natchez	26.89
Stanton, E. I. Farr, Roxie	3.05

### GEORGE COUNTY

Agricola, F. W. Gunn, Lucedale	3.40
Lucedale, G. S. Jenkins, Lucedale	16.83
Rocky Creek, F. W. Gunn, Lucedale	6.00

### GREENE COUNTY

Leakesville, W. C. McGill, Leakesville	4.25
	4.25

### GRENADA COUNTY

Grenada First, J. H. Hooks, Grenada	50.00
	50.00

### HARRISON COUNTY

Bay St. Louis, W. S. Allen, Pass Christian	2.60
Biloxi Second, A. G. Moseley, Biloxi	5.00
Gulfport First, B. L. Davis, Gulfport	100.00
Lyman, P. S. Dodge, Gulfport	45.00
	50.00
	145.00
	7.60

### HANCOCK COUNTY

#### HINDS COUNTY

Bethesda, C. H. Ellard, New Orleans, La.	16.00	5.00
Beulah, W. P. Davis, Clinton	2.55	.25

## THE UNKNOWN CHRIST

(By D. W. McLeod)

"He was in the world, and the world was made through Him, and the world knew Him not."—Jno. 1:10.

Note the three statements quoted above: (1) He was in the world. (2) The world was made through Him. (3) The world knew Him not. It is to this last statement that we invite attention at this time.

His contemporaries knew Him well as the "carpenter, the Son of Mary"; but were ignorant of the fact of His eternal pre-existence and deity. They were ignorant of the fact that He was the active Agent in the creation of the universe; that He was the Author of life and the Light of the world. They knew not that He had come into the world as the clear Revelation of God, and that He was the embodiment of all the fulness of the Godhead.

Neither did they understand that He had come in the flesh, as the sacrificial Lamb of God, the world's sin-bearer. This truth was divinely revealed to John the Baptist, but not to His contemporaries in Galilee, nor to the official class of Jerusalem. And so, when He came unto His own, presenting Himself as the Messiah sent from God, they rejected Him, because they knew Him not.

This ignorance of the Christ was due to the almost universal ignorance of the true God, which prevailed in the world at the time of the incarnation—the result of unbelief and religious formalism among the people of God. Note that we said, the almost universal ignorance of the true God. There has never been a time in the history of the race when the light of divine revelation has been entirely extinguished.

There was a remnant among the people of God, whose souls were illumined by the Holy Spirit, who recognized the infant Christ; and another chosen company, called out by Jesus Himself during His ministry, to whom the Spirit revealed Him as the Christ, the Son of the living God. But apart from this divine illumination and revelation, the whole world was—and is today—ignorant of the true character of the Christ, and of the gift of eternal life. Nicodemus, the teacher of Israel, and the Samaritan woman at the well, were equally ignorant of the gift of God.

The tragedy of it! That man, created in the image of God and endowed with the capacity for spiritual union and fellowship with God, knew Him not when He manifested Himself in the flesh! Jesus Christ is the Light, shining in the moral and spiritual darkness of this world, and men still refuse to walk in the light. This is because the god of this world has blinded the minds of the unbelieving, that this light of the Gospel of Christ should not dawn upon them.

Consider the loss sustained by mankind through their ignorance of the Christ. The millions, who have lived and died without the knowledge of Him as Savior and Lord, have missed eternal life. That is, they have lost their opportunity of entering into "living, loving, lasting," union with Him through faith; and of living their earthly lives in fulfillment of God's holy will. Then, they have lost the supreme blessedness of this union with Christ in the eternity to come.

Again, those who have lived and died without the saving knowledge of the Christ, have fallen short of obtaining the peace of soul, which is essential to human happiness. For apart from this intimate knowledge and fellowship with Him, there can be no lasting peace on earth, in the hearts of men. But instead, we find mankind restless, discontented, dissatisfied—spending their money for that which is not bread, and their labor for that which satisfieth not.

Furthermore, the generations who have lived and died without having received the revelation of God in Christ Jesus the Lord, have lost the greatest of all the heavenly grace, love—that divine attribute which is imparted to the believing soul by the Holy Spirit, in the new birth.

This word to those who have come to know Christ through an abiding faith in Him: It is our imperative duty to make Him known to mankind unto the uttermost part of the earth. No matter how much opposition we may encounter,

we must preach the Gospel to the whole creation. In the first place, our responsibility in the matter of making Him known to the world, grows out of His authoritative command (cf. Jno 20:21; Matt. 28:18-20). Again, our obligation to make Him known, grows out of the world's need of Him. Florence, Miss.

—BR—

## ADONIRAM JUDSON

(By Professor W. O. Carver, D.D.)

**Chronicle:** Born in Malden, Mass., 1788. (Aug. 9). Graduated from Brown University 1807. Graduated from Andover Theological Seminary 1810. Sailed for India 1812. Located in Burma 1813. Completed Burmese Bible 1834. Died at sea 1850.

One of the first men ever to receive appointment as foreign missionaries from the United States, Judson became one of the most distinguished names on the roster of the modern missionary enterprise. Son of a Congregational pastor, he was born at Malden, Mass. At the age of nineteen he graduated from Brown University at the head of his class. During his college course, under the influence of a brilliant fellow-student, he yielded to the fascination of scepticism, at that time widely prevalent among the educated classes in America. He frankly informed his father—then pastor at Plymouth—of his religious doubts. For a year he was a school teacher. The quality of his mind and his capacity for leadership are indicated by the fact that during this year he published two textbooks for use in schools. He had become interested in dramatics and contemplated a career as a playwright. For a few months he travelled with a theatrical company. Having made arrangements for a tour in the West in pursuit of this ambition, he was spending a night in a hotel, when he was disturbed by groaning and other noises in the adjacent room. He learned that a man was extremely ill and probably dying. After lying awake and contemplating the fate of those who die, he was terribly shocked when next morning he inquired about the sick man, only to learn that he was dead, and that he was the college friend, who had encouraged him in the way of atheism. The impression left him unable to go on with his plans. He returned home and shortly afterwards entered Andover Theological Seminary, not as a candidate for the ministry, or even a believer in religion, but "as a person deeply in earnest on the subject, and desirous of arriving at the truth." Before the close of his first year he had been converted to the faith in the Lord Jesus, and had joined with Mills, Richards, Hall, and the others of that band of students who were responsible for the formation of the American Board of Commissioners for Foreign Missions, in 1810. This Congregational body, with membership drawn from other denominations also, was the first Foreign Mission Society in the United States.

The Board appointed six missionaries, but delayed sending them forth, hoping to find a foundation which would guarantee their support. Meanwhile Judson was sent to England in the hope of procuring the cooperation of the London Missionary Society in supporting the American missionaries. **En route** his ship was captured by the French, and he spent some weeks in a prison at Bayonne before getting on to England. The London Society did not respond to the request of their American brethren, and the foundation for support was not forthcoming. At length it was decided to send the missionaries and trust to finding their support from year to year. Accordingly, Judson sailed for Calcutta on February 19, 1812. Just two weeks before this he had married Ann Hasseltine, whom he had met at Bradford at the time of the organization of the Board a year and a half earlier. In personal charm, in intellectual equipment and heroic endurance, she was one of the great women of missionary history. Her hopeful disposition, heroic self-reliance, and capacity for initiative made her the ideal wife for a pioneer missionary under burdens of hardship and discouragement quite beyond any mere human endurance.

During his seminary days Judson had had occasion to study the questions pertaining to

Baptism. It was an era of denominational polemics. Expecting to be in contact with the English Baptist missionaries already at work in India, he determined to prepare by a thorough study of baptism. He was a careful student of the Greek Testament. The five months of his voyage to Calcutta, with that Greek Testament ever before him, brought him to land greatly disturbed, but not wholly convinced that the Baptists were right. It was not long before he received baptism at the hands of Carey's associate, Ward.

Luther Rice, sailing on a different ship, had gone through a very similar experience. He arrived a short time later than the Judsons. A sermon by Judson brought him fully to the Baptist position. Both men promptly communicated with the Mission Board in Boston, resigning their appointments. Thus there were two American Baptist missionaries in India with no support. England and America were at war. The Baptist Missionary Society could not afford to engage them even if the Society had not felt that it was wiser for American Baptists now to organize their own missionary work. Furthermore, the Americans were ordered out of the territory controlled by the British East India Company. Rice, being a bachelor, generously proposed to return to America and organize Baptist support for the Judsons, who on their part succeeded in gaining consent to go to Mauritius rather than return to America. Fortunately, Judson had private funds sufficient to meet his needs for a time. These and money which he later earned in services to the British he freely used in his work as missionary in Mauritius. Judson spent four months in religious administration to British sailors, and then went to Madras, hoping to be permitted to labor there. Not gaining permission, he went on to Burma, where the English Baptists had already the beginnings of a mission with Felix Carey for their missionary, and here they were beyond British jurisdiction.

Arriving in Rangoon in July 1813, the Judsons occupied the house of Carey, who was then absent from his situation and who later resigned, leaving the work to them. There had as yet been no converts. The Judsons had to face all the conditions of a heathen community, dominated by a bigoted Buddhist priesthood and complicated by the conditions of a foreign trading station presided over by a worldly, arrogant Spanish Roman Catholic superintendent engaged by the King of Burma. The new missionaries were not only without experience of their own, but with almost no record of the experience of other missionaries from which to draw wisdom. It was four years before they had their first inquirer after the way of life, and seven years before Judson was permitted to baptize his first Burman convert, Moung Nau.

Meantime, Judson was learning both the common speech of the Burmese and the Pali language in which the Buddhist scriptures were to be studied. Felix Carey had partly prepared grammar and dictionary. As soon as possible Judson began the translation of his Bible, which was not completed until 1834, when with almost overpowering emotion he and his Burmese teacher and helper laid the completed manuscript before them, while on their knees they dedicated it to the service of Jesus Christ in teaching Burma the way of life. This translation was pronounced by scholars "a perfect literary work." Both Judson and his wife were also busied in preparing other literature. He obtained a printing press from Serampore and a missionary printer from America.

Judson was never physically robust. In 1815 he had to send his wife to Madras for medical advice and they had to bury their first-born son.

By 1819 Judson had built himself a zayat beside the road along which the throng passed in the pilgrim season to the temple where the Buddhist worshipped. Here he sat for interviews with all who would come, and began public preaching in the native tongue. Now official persecution was impending. A trip to Ava, the capital, consuming two months, failed to procure freedom for his work. He determined to move to Chittagong where he could have British protection. His few converts and friends begged the missionaries to

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## THE BAPTIST RECORD

remain until the Christian group should number as many as ten, when they felt they could go on even without the presence of the missionary. By the time the tenth, the first woman to be baptized, had come in, it was necessary for Judson to go to Calcutta because of his wife's health. The little church remained steadfast under persecution. Upon Judson's return the persecution ceased. A girl's school was opened. The work seemed full of promise. It became necessary for Mrs. Judson to return to America, but they felt that he must remain to take advantage of the hopeful situation.

At this point the first medical missionary, Price, joined him, and by his skill won such favor that the missionaries were invited to establish themselves in Ava, where the King at first bestowed great favor upon them. Mrs. Judson returned from America with improved health and with missionary recruits, and they settled in Ava at the beginning of 1824 with great hope.

But now broke out the first British-Burmese war, one consequence of which was the definite delay of missionary operations; and another consequence seventeen months of imprisonment for Judson under conditions of mental and physical anguish and torture that almost curdle one's blood to read even a century afterwards. While Mrs. Judson was not in prison, she was in constant danger and moved amid hardships and distresses such as few are called upon to bear or are capable of enduring. She was constantly endeavouring to do something for the relief of her husband, visiting him whenever permitted to do so, seeking to provide him with such food as might keep him alive, and, by the expenditure of all the money she could raise, even by disposing of personal property, securing some mitigation of his terrible sufferings for eleven months in the "death prison" at Ava and then for six months more in a stockade prison in the country. In the midst of all this, their little daughter was born in January, 1825; a scourge of smallpox prevailed; Mrs. Judson collapsed in an illness, which seemed to mean inevitable death. In this crisis Judson was able to procure a measure of freedom to give to his wife such care as was possible, and to beg from heathen women the milk of their breasts to preserve the life of his baby girl.

Finally, the long nightmare ended. The British had won the war. Judson had to play the role of interpreter and mediator in settling the terms of treaty. Mrs. Judson had put the unfinished manuscript of Judson's Bible in a cotton pillow for concealment, and had persuaded the prison authorities to permit Judson to use the pillow. After a time the pillow had been thrown away, but the manuscript was in God's providence rescued by a native convert.

During the war the Rangoon church had been scattered, and a new mission inaugurated in the British territory, at Amherst. After the war Maulmain was selected as a better location and the work prospered. Judson went to Ava in the effort to procure toleration for their mission work in Burmese territory. He returned to find that his beloved Ann had been buried in his absence, and the baby girl had to be laid by her side.

Always with an element of the morose and the mystic, Judson fell under the spell of the writings of Madame Guyon and almost lost his poise. He had been a great student of Buddhist scriptures and had been fascinated by the principle of asceticism. He lived much alone, brooded over his sorrow, built himself a hermitage in the heart of the forest, yet seriously carried on his evangelistic and literary labors. But for the Boardmans, whom he joined at Maulmain in 1829, he would probably not have recovered a normal view of life and of his religion.

During 1830 he made tours in the interior and labored for a year at Rangoon; then in 1831-32 he made three tours among the Karens, where he had encouraging successes and opened the way for those marvelous mass movements, which were to come a half century later among these more primitive people. But Judson always gave himself primarily to efforts among the Buddhists, which have never yet secured great numerical success but are absolutely necessary if the Burmese are to be won for the faith of Christ.

In 1834 Judson married Sarah H. Boardman, whose noble husband had died at his post of tuberculosis, another woman of outstanding personality and missionary gifts, affording just the companionship which would bring out the greatness of Judson. This was the same year in which he completed his Bible. In 1838 he was able to record that there were above one thousand converts in his Burmese churches.

Threatened with tuberculosis, he recovered his health in 1839 by a three months' sea voyage. In 1842 he began serious work on the production of a Burmese dictionary, which he was almost to complete before his death. By 1845 his health was in such desperate case, and that of his wife so impaired, that return to America was imperative. Even so, he had to bury his Sarah while the ship was in the harbour at St. Helena, and he had to proceed alone and in extreme weakness to the home-land which he had left a third of a century before. For a time he was too exhausted for public speaking, but his determined spirit enabled him through an interpreter to address great audiences, whom he fired to enthusiasm for the missionary cause. He had brought with him two Burmese helpers and carried on his work for his dictionary.

In 1846 he distressed his friends and almost scandalized the Christian cause by marrying Miss Emily Chubbuck who, under the pseudonym of 'Fanny Forester,' was a writer of fictitious stories. The event proved the deeper insight of both Adoniram and Emily, for she made him a noble and happy wife for the four remaining years of his Burman ministry.

Although he was never able to overcome the intolerant attitude of the Burmese authorities nor the bigotry of the Buddhist monks, he won the personal friendship of many of these while he carried forward his splendid literary work, encouraged in every way the missionary enterprise, and proved both father and statesman to the growing Baptist mission.

In 1849 he felt his health alarmingly declining. In the spring of 1850 he again put to sea in the hope that a sea voyage might bring a return of strength. Four days after sailing he reached the end of his career and was buried at sea.

In his sixty-two years he had given the world the exhibition of a strong man, wholly dedicated to the enterprise for which Jesus Christ gave His life; he had made a name not for himself, but for his Master, such as would continue for a century to attract strong young men to like dedication; and he had left in Burma the beginnings of a Baptist communion, which has grown beyond a hundred thousand.

—BR—

## BAPTIST BROTHERHOOD JOINS IN PROMOTING SIMULTANEOUS WEEK OF PRAYER AND CONSECRATION APRIL 10-17

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The Executive Committee of the Baptist Brotherhood of the South, of which Dr. J. T. Henderson is General Secretary, at its regular monthly meeting in Knoxville February 3, gave its heartiest endorsement to the Movement proposed by the Promotion Committee of Southern Baptists at its recent meeting in Birmingham for all the churches in the Southern Baptist Convention to observe April 10-17 as a WEEK OF PRAYER AND CONSECRATION for the purpose of deepening the spiritual life of all our people.

The Committee feels deeply that the Movement is timely and necessary, and it will be glad to cooperate with the pastors in every way possible through its various organizations in launching and promoting the Movement.

We believe that a genuine revival of spiritual religion is our greatest need today. The only solution of our many perplexing problems is found in 2 Chronicles 7:14:—"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

—J. H. Anderson, Chairman.  
D. G. Cockrum, Secretary.

—BR—

Dr. Pawhatan James resigned the pastorate of Immanuel Church, Nashville.

(Continued from Page 2)

The more prominent speakers were Dr. Gray, the President of the Institute, Dr. P. W. Philpot, Dr. H. A. Ironsides, pastor of the Moody Church, Dr. C. G. Trumbull, Editor of the Sunday School Times, Dr. W. J. Hanna, of the China Inland Mission, and Dr. Robt. G. Lee, of Memphis.

Thursday was "Missionary Day" at the conference. About 35 missionaries were seated on the platform, representing Japan, China, India, Africa, the Near East, Latin America and Madagascar. Among these was Mrs. Arthur F. Tylee, whose husband, child and nurse were killed by the Indians about two years ago. Mrs. Tylee was struck several times over the head and left for dead. Mrs. Tylee stirred the hearts of the people as she told of the work and needs of these Indians on the Amazon.

The writer has always been true to Southern Baptists and their interests and is yet. But the story of the China Inland Mission as told by Dr. Hanna caused a sense of embarrassment—which he kept to himself—and wondered if we could not correct our condition by similar method of prayer. Dr. Hanna stated that the most serious situation that the mission work had faced was in 1927 when the anti-foreign element was so strong, and so many missionaries were driven out of China. The China Inland Mission leaders called its constituency to prayer and determined that instead of retrenchment they would enlarge the work by sending out 200 new missionaries. This has been done. No request for funds has been made, only at a throne of grace. Now they have on the field nearly 1,200 missionaries, besides hundreds of native workers, and they have no debt, and last year their income from the United States was \$35,000 more than for 1930. When I remembered that Southern Baptists reported at the last Convention a falling off of nearly \$265,000, and an indebtedness of nearly a million dollars on our Foreign Mission Board, and the retrenchments we have had to make, you can see the reason for the embarrassment. Although he was never able to overcome the intolerant attitude of the Burmese authorities nor the bigotry of the Buddhist monks, he won the personal friendship of many of these while he carried forward his splendid literary work, encouraged in every way the missionary enterprise, and proved both father and statesman to the growing Baptist mission.

In 1849 he felt his health alarmingly declining.

In the spring of 1850 he again put to sea in the

hope that a sea voyage might bring a return of

strength. Four days after sailing he reached the

end of his career and was buried at sea.

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# Mississippi Woman's Missionary Union

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Col. Cor.—Miss Frances Landrum  
Rec. Sect.—Mrs. D. C. Simmons, Jackson, Miss.  
Per. Service—Mrs. R. A. Kimbrough, Charleston, Miss.

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The unfolding of God's will is like the River Abana, the River of Damascus, which has its source high up among the perennial snows of the mountains where a thousand little rills are born of the kisses of the sun, and, mingling with their sparkling and musical waters, must meet to form one narrow channel along whose course a profuse and wonderful vegetation springs up, in striking contrast with the barrenness of the hillsides through which it passes."

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It is a most timely book. Perhaps there was never an hour in the world's history when a treatise on "Missions in the Bible" is so desirable.

It is a very satisfying book in that it so completely covers the subject. If, in our study we are wise enough to use our Bibles as we are directed, we will realize something of the wonderful "Transformation" noted in the final chapter; and be ready to join with the author in the closing pean: "Thanks be to God who giveth us the victory through our Lord Jesus Christ. (1st Cor. 15:57.)"

Beloved, make an effort to have "Missions in the Bible" taught in your local society as soon as possible.—M. M. L.

### ECHOES FROM THE ASSOCIATIONAL INSTITUTES IN DISTRICTS II AND III

As Chairman of one of the districts in our W. U. work, I want to express my sincere appreciation for the Institutes or "schools" as we call them, which we've had during these early weeks of this New Year.

We had FIVE of these institutes in District Three, with very representative attendance, fine spirit, good interest and splendid work. We are grateful indeed to our officers for this plan which we do believe is truly a "step forward" in the promotion of our work.

The three teachers in these schools, our Corresponding Secretary, Young People's Leader and Field Worker were at their best and gave us real information and genuine inspiration during these days of intensive work.

Now, may we not use a definite Follow-up Plan and each Associational Superintendent plan a day's study with each local society. We know our Field Worker, Miss Evie Landrum, is available and will gladly come and help the local units in this endeavor to bring this instruction even nearer every local officer.

The more our women and young people know of the purpose, plan and progress of the work the better they love it, and the more willing they are to say "Here am I Lord, use me." And may we go forward this year in a greater way and earnestly resolve that Jesus shall reign in our own hearts and lives and as far as we can help—to the ends of the earth!

Mrs. Ned Rice.

—o—

Shaw, Mississippi.

Dear Miss Traylor:

It is with joy and gratitude in my heart that I write to tell you that January 1932 marks a new epoch in the work of the Woman's Missionary Union of Second District through the Association Institutes. Our women have gotten a vision that will last throughout the year and perhaps

## Our Young People's Column

### BOOK WINGS

Books are like wings that are spread in the sun

Bearing the birds on their flight;

Wings all aflutter, with distance unrimmed

Nor curbed by the coming of night.

Each bird has a message, and calls us to rise

From the plain to the starlighted peaks;

A book in my hand whispers page after

page—

My heart would hear what it speaks.

Its challenge is upward, and outward and on

To master the road to the prize;

No bauble nor jewel awaits to reward—

But a look of content in the eyes.

—Mrs. A. B. Brown.

—o—

Have you studied a Mission Book recently? In your Auxiliary nothing can bring the life and joy that such a study would. Juniors, how about Miss Coleman's new book "Around the World in the Southland?" It's grand! Get it! Read it and study it for a preface to your Home Missions Week of Prayer.

—o—

"All out for the Junior G.A.'s Mingling in the Mountains at their House Party March 25-27!!!

Just guess who is to be there! Oh, you can't I'm sure, so I'll tell you. Miss Lolita Hanna, of Japan. Oh, she's so attractive! You'll just love her. She looks almost like a real Japanese with her beautiful black hair and dark eyes, but really she isn't. She's a missionary on furlough this year, studying music in Nashville. Did I say music? Yes! Now, I know you'll love her! Junior girls, pack your bags and let's go! Just think of having the entire week-end on the beautiful Blue Mountain Campus for only \$1.75. My! I can hardly believe it; but it's true, really!

—o—

Now, to our boys. "Ladies first," you know. But just listen to this! Dr. J. W. Shepherd, our wonderful missionary to Brazil who is teaching this year at Baptist Bible Institute, is going to be our guest for our entire conclave, April 15-17. Isn't that just great? I can't imagine a bigger and finer thing to look forward to than our conclave, meeting with all of the Mississippi Choctaws in their "wigwams" and being real college pals for this week-end.

Only \$1.75 will pay your whole expenses and you can bring your leader free! All out for the Conclave, Mississippi College, April 15-17, 1932!!!

### A LEADER'S PRAYER

"Put me in touch with the heart of the Boy,  
Let me study his doubts and fears.  
Let me try to show him the Way of Life  
And help him avoid its tears;  
For the heart of the Boy in its buoyancy,  
Is one that is pure and free,  
So put me in touch with the heart of the Boy,  
The heart of the Man to be."

—C. Burtis Hunter.

through the years at these meetings. As I sat and watched them come in great crowds, even from the smaller societies, then the interest that was manifested throughout the day, the fellowship at the noon hour, with the expressions, "This is the finest meeting I ever attended," and the deep appreciation of having this privilege so early in the year made me feel that surely this will be but the beginning of the annual Institutes. I was impressed with the splendidly planned program by you and Miss Landrum. "The Calendar" was not only unique and beautiful, but impressive and constructive. I am keeping it for a reference, as it suggests something for each month in the year.

Another thing that impressed me very much was that our women came hungry and were filled. Not a one went away but felt they had attended a great feast, their minds filled with so many good things that we felt the urge to go and tell. In the three Institutes in the District there were about 400 women in attendance.

Let me repeat, it is with joy and gratitude in my heart for what was accomplished with the hope that 1933 will be ushered in by this same beautiful plan, so here is a special invitation from District II

Sincerely,

Mrs. M. F. Doughty, Chrmn. Dist. II.

—o—

### ADDITIONAL HELPS FOR MARCH WEEK OF PRAYER

Dear Miss Traylor:

It was a matter of disappointment to us in planning for the program material for the March Week of Prayer that we could not get in any special leaflet on the Mountain Missions. Through cooperation with Dr. Dobbins, it has been possible for us to publish a rather long article with a good many attractive pictures in the March issue of "Home and Foreign Fields." Extra copies of the magazine may be had by ordering March issue from: Home and Foreign Fields, 161 Eighth Avenue, North, Nashville, Tennessee.

I believe the article can be of great service in the program of the Week of Prayer. It gives the approach the Board is making to this field, the reasons for the present distressing situation and several appealing human interest stories that present this region as a mission field. In addition, this same number has several very appealing articles on Stewardship direct from home mission fields that may also help. I am hoping we can show our appreciation by making wide use of the article and calling the attention of the women to the fact that Home and Foreign Fields provides exceedingly fine supplementary material, not only for special programs, but for work the whole year round.

Lovingly yours,  
Mrs. Una Roberts Lawrence.

—o—

### ASSOCIATIONAL INSTITUTE

On account of the terrific rain on January 5th very few of the officers of Hinds-Warren Association were able to attend the Associational Institute at Terry. It has been decided to hold this meeting at the First Baptist Church, Jackson, on Friday, February 19th, beginning at 10 o'clock a.m. Several of the State W.M.U. officers, Mesdames Aven, Riley and Nelson, will attend and will take part on the morning program in presenting the Plan of Work for 1932. From 2:00 to 3:00 o'clock Mrs. M. L. Jenkins, of Mansfield, La., will give a stereopticon lecture on the Acadia Academy and French Mission Work in Louisiana. All officers and W.M.S. members are invited to come and each one will bring her own lunch.

—BR—

Some people seem to have revised Paul's words to read, "I am become all things to all men, that I may by all means save something."

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R. B. C.  
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SUBSCRIPTION

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## The Baptist Record

Published every Thursday by the Mississippi Baptist Convention Board  
Baptist Building Jackson, Mississippi  
R. B. GUNTER, Cor. Sec'y.  
P. I. LIPSEY, Editor

SUBSCRIPTION: \$2.00 a year, payable in advance

Entered as second-class matter April 4, 1918, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1911.

**RENEW PROMPTLY:** Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

## East Mississippi Department

By R. L. Breland

### Baptist History—"Aunt Chloe"

The story of supplying Mr. Curtis and his companions with supplies for their journey back to South Carolina, for that is where they had decided to go, reads like romance. None seemed willing to risk the wrath of the Spaniards, seemingly afraid that the banishment sentence might be put on them if apprehended. So a brave woman in the settlement, Mrs. Chloe Holt, took the matter in hand and said she would deliver the supplies. This was in 1795.

In writing of the incident, Mr. Jones says: "There lived in the vicinity a noble hearted and daring woman by the name of Chloe Holt \*\*\* who was every way suitable for such an adventure as was now on hand. Aunt Chloe had a kind and sympathetic heart, but an iron will was determined and bold, and withdrawal was a little eccentric. While she was all aglow to have the pleasure and honor of conveying the needed supplies to the exiles, she wished to hit a back-handed lick at what she considered the cowardice of the men of the community.

"If the men in the neighborhood," said she, "are so feinhearted that not one of them can be prevailed upon to take Dick Curtis and his companions in exile their promised supplies, in order to secure their escape from the clutches of the Gospel-hating Catholics, if they will furnish me with a good horse, surmounted with a man's saddle, I will go in spite of the Spaniards, and they may catch me if they can."

"The families and friends of the refugees were glad to avail themselves of the generous offer, and a suitable horse was accordingly brought and saddled as she directed. All things being ready, she made her appearance dressed, cap-a-pie, in gentlemen's clothes, and mounting the horse, in cavalier style, boldly dashed off. The journey was hastily and successfully made. She took the last sad farewell of loved exiles, delivered them their supplies, gave them her blessing, and returned as she went. No one molested Aunt

Chloe, and that adventure was her boast to the close of her life. It is supposed that she died and was buried in Warren county, somewhere about the head waters of Big Bayou Pierre."

Thus "Aunt Chloe" Holt became one of the heroines of the early Baptist history in our State. Her grave should be found, if possible, and a monument erected to her memory, which would tell the world of this heroic deed in the life of one of God's humble women. Whether found or not, the monument should be erected anyway.

### Notes and Comments

We notice that it is announced in the papers that Rev. Madison Flowers, now at Schlater, will locate at Sumner soon and serve that place and Webb as pastor of the Baptist churches.

The Baptist Bible Study Assembly will meet with Central Baptist Church, Grenada, next Monday, February 22, at 10:00 a.m. Besides the study of Romans 15 and 16 chapters, Rev. C. S. Wales, of Blue Mountain, is on the program to preach at 11:15 a.m. Come and be with us.

A message came to Mrs. R. L. Breland, Coffeeville, that her brother, W. B. Johnson, had died near Philadelphia Saturday, February 13. Sickness in her family prevented her attending the burial Sunday.

### Mrs. Emma Grantham

Whereas, God in His Infinite wisdom has seen fit to call to her heavenly home, our beloved Mrs. Emma Grantham. On Tuesday evening, December 21st, she fell asleep and her beautiful spirit slipped away to be with Him whom she loved and served.

Therefore, Be it resolved, That we, the members of the Coffeeville Baptist Church express our deepest sorrow in her passing, and our appreciation for her useful, Christian life. We have lost a faithful member and the community has lost a Christian woman whose place cannot be filled. Mrs. Grantham has been with us only a few short years, but her beautiful, Christian life has borne testimony to her many noble deeds; that we extend to her bereaved family and friends our heart-felt sympathy and pray that the Heavenly Father may strengthen them in their hour of grief.

Committee: Mrs. W. P. York.  
Mrs. Sellars Denley.  
Miss Eula Chapman.

BR

### HOW TO BALK COMMUNISM IN AMERICA

(By Dan B. Brummitt)

This winter you will probably hear a man who is going from place to place denouncing "communist agitation" in the United States. He is quite eloquent, and intensely patriotic; and he is sure of a hearing from the chambers of commerce and the luncheon clubs. I understand he is to speak before long at the club of which I am a member.

But I want you to believe that he's not going at his job the right way. To "curb," or "combat," or "cure"—these are the favorite words of such speakers—the spread of communist doctrine in America calls for something more than warnings and denunciations and the strong arm of the law.

### "MISSIONS IN THE BIBLE"—A HELPFUL BOOK

A Review by Ellis A. Fuller, President Home Mission Board

Dr. J. B. Lawrence, Executive Secretary-Treasurer of the Home Mission Board, has written a remarkable handbook on Missions. Its title is *MISSIONS IN THE BIBLE*. The book is well written. Its clear and concise statements about this great theme are based upon the teachings of God's Word. The book goes to the very heart of the program which was laid out for the Christian church 1900 years ago by its Founder, our Lord and Saviour.

I recommend it most heartily to pastors who need a book filled with missionary truth to supply them with inspiration and information for missionary sermons. It is filled with sermons and good ones. I recommend it to laymen who want to know what the Bible teaches about Missions. I do not know of a book that is more readable for laymen. I recommend it particularly as a textbook in classes studying Missions. I judge that it was written primarily for this purpose. At the end of each chapter is a list of review questions to aid the student in his review studies.

Dr. Lawrence has made a great contribution to all of us by giving us this book out of his study and experience.

Recommended by the W.M.U. for Mission Study Classes. Price 75c cloth, 50c paper. Order from your own book store or from the Home Mission Board.

I was sure of that before going to Russia; now I know it. And Russia itself supplied the proof.

Suppose we should use the policeman's club more generally against communist agitators, having already done something with it in places not a few.

Well, the old Russia used the knout, which was quite as painful; but it did not save the State.

What of the soldiers? Russia remembers "Bloody Sunday" and many less spectacular massacres; but the palace square which the soldiers once strewed with corpses is now a place for public mass meetings.

Shall we call for the priest-invoked wrath of heaven? Russia thought of that, and its Church preached as it was ordered by the ruling group, putting the Bible at the service of the masters in their quarrel with the masses. Today a priest's curse is less potent than a baby's cry.

Maybe we should put the agitators in jail. I wonder. Every road to Siberia, which once was red from the bleeding feet of exiles, is now rutted from the wheels of tractors going to make bread; and the terrible fortress of Peter and Paul, where men rotted in their chains, is now a "sight" for Russian youth and gaping tourists.

### You Are Somebody Now

No method which the hardest-boiled American can think of could begin to match the repressive measures Russia freely used for years. In a land where coercion and severity could go the limit, they went the limit—and they failed.

Under the same sky is a new thing today. The Russian leaders have said to the despairing, "Have hope"; to the hungry, "You shall grow your own dinner"; to the homeless, "Here's the stuff to build yourself a shelter"; to the outcast, "You are somebody, now!" And, to any who persist in wishing to exploit their fellows, "Get off the earth!"

I find some people still surprised that the rulers of Russia have held on to their power so long. But what is there strange about it, that a people so utterly crushed by war and famine as was Russia a dozen years ago should listen to men who promised—and increasingly went at it to provide—these things?

The whole Gospel of Marx is addressed, first of all, to the man who lacks, who has nothing. It has little charm to the man who owns something and can hope to hold on to it; unless, of course, he is sensitive

enough to detect even in communism some faint throb of the same compassion for the multitude which moved in the heart of One greater than Marx.

So, as a device to make trouble, communism has nothing to say to the majority of Americans, and can get no response from them. They are not now homeless, not now outcast, not now helpless in the grip of a greedy State-plus-Church autocracy, not now despairing of any improvement in their lot.

So long as all this stays true, communism can get no foothold here. But even now it is not completely true. We have Americans who, no blame to them—are hungry, homeless, helpless, and hopeless.

If these are left to their fate, and we do nothing; if we see their numbers increasing, and we do nothing—why should we be shocked if they look to men who at least promise them a new world?

### Freedom and Authority

I have seen plenty of Russian propaganda stuff, and heard it, too. It is sometimes funny, sometimes pathetic, sometimes deeply tragic. But I know that such propaganda is wholly impotent of itself to convert any considerable group of Americans.

Even the most ardent Russian preachers of communism, socialism, Marxianism, admit that all they can do will be unavailing to produce any great results. They do say, however, and, I believe, with truth, that America is playing into their hands in the measure that it does not prevent the creation of a great exploited and sullenly resentful class, alongside a much smaller class whose wealth has come from privilege and from the labor of the crowd.

The only effective way to deal with our Russian rivals for the allegiance of the workers of factory and farm and shop is to beat them at their own game. To offer all that Russia offers the man farthest down. So to direct our industries that self-respect shall not be smothered by "charity." In a rich land to accomplish what a poor land like Russia may as yet only attempt; giving work, wages, shelter, security, and hope to all the people, even the forlornest. Yes; even the forlornest.

For they are the people who make revolutions thinkable.

(Continued on Page 12)

**WEAK EYES** refreshed, soothed, relieved with a few drops of Dickey's Old Reliable Eye Wash. Stops cold infection. Used 50 years. Price 25c.  
**DICKEY DRUG CO., BRISTOL, VA**

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Mrs. Ned Rice.

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Bearing the birds on their flight;  
Wings all aflutter, with distance unrimmed  
Nor curbed by the coming of night.  
Each bird has a message, and calls us to rise  
From the plain to the starlighted peaks;  
A book in my hand whispers page after page—

My heart would hear what it speaks.  
Its challenge is upward, and outward and on  
To master the road to the prize;  
No bauble nor jewel awaits to reward—  
But a look of content in the eyes.

—Mrs. A. B. Brown.

—o—

Have you studied a Mission Book recently? In your Auxiliary nothing can bring the life and joy that such a study would. Juniors, how about Miss Coleman's new book "Around the World in the Southland?" It's grand! Get it! Read it and study it for a preface to your Home Missions Week of Prayer.

—o—

"All out for the Junior G.A.'s Mingling in the Mountains at their House Party March 25-27!!!

Just guess who is to be there! Oh, you can't I'm sure, so I'll tell you. Miss Lolita Hanna, of Japan. Oh, she's so attractive! You'll just love her. She looks almost like a real Japanese with her beautiful black hair and dark eyes, but really she isn't. She's a missionary on furlough this year, studying music in Nashville. Did I say music? Yes! Now, I know you'll love her! Junior girls, pack your bags and let's go! Just think of having the entire week-end on the beautiful Blue Mountain Campus for only \$1.75. My! I can hardly believe it; but it's true, really!

—o—

Now, to our boys. "Ladies first," you know. But just listen to this! Dr. J. W. Shepherd, our wonderful missionary to Brazil who is teaching this year at Baptist Bible Institute, is going to be our guest for our entire conclave, April 15-17. Isn't that just great? I can't imagine a bigger and finer thing to look forward to than our conclave, meeting with all of the Mississippi Choctaws in their "wigwams" and being real college pals for this week-end.

Only \$1.75 will pay your whole expenses and you can bring your leader free! All out for the Conclave, Mississippi College, April 15-17, 1932!!!

### A LEADER'S PRAYER

"Put me in touch with the heart of the Boy,  
Let me study his doubts and fears.  
Let me try to show him the Way of Life  
And help him avoid its tears;  
For the heart of the Boy in its buoyancy,  
Is one that is pure and free,  
So put me in touch with the heart of the Boy,  
The heart of the Man to be."

—C. Burtis Hunter.

through the years at these meetings. As I sat and watched them come in great crowds, even from the smaller societies, then the interest that was manifested throughout the day, the fellowship at the noon hour, with the expressions, "This is the finest meeting I ever attended," and the deep appreciation of having this privilege so early in the year made me feel that surely this will be but the beginning of the annual Institutes. I was impressed with the splendidly planned program by you and Miss Landrum. "The Calendar" was not only unique and beautiful, but impressive and constructive. I am keeping it for a reference, as it suggests something for each month in the year.

Another thing that impressed me very much was that our women came hungry and were filled. Not a one went away but felt they had attended a great feast, their minds filled with so many good things that we felt the urge to go and tell. In the three Institutes in the District there were about 400 women in attendance.

Let me repeat, it is with joy and gratitude in my heart for what was accomplished with the hope that 1933 will be ushered in by this same beautiful plan, so here is a special invitation from District II

Sincerely,

Mrs. M. F. Doughty, Chrmn. Dist. II.

### ADDITIONAL HELPS FOR MARCH WEEK OF PRAYER

Dear Miss Traylor:

It was a matter of disappointment to us in planning for the program material for the March Week of Prayer that we could not get in any special leaflet on the Mountain Missions. Through cooperation with Dr. Dobbins, it has been possible for us to publish a rather long article with a good many attractive pictures in the March issue of "Home and Foreign Fields." Extra copies of the magazine may be had by ordering March issue from: Home and Foreign Fields, 161 Eighth Avenue, North, Nashville, Tennessee.

I believe the article can be of great service in the program of the Week of Prayer. It gives the approach the Board is making to this field, the reasons for the present distressing situation and several appealing human interest stories that present this region as a mission field. In addition, this same number has several very appealing articles on Stewardship direct from home mission fields that may also help. I am hoping we can show our appreciation by making wide use of the article and calling the attention of the women to the fact that Home and Foreign Fields provides exceedingly fine supplementary material, not only for special programs, but for work the whole year round.

Lovingly yours,  
Mrs. Una Roberts Lawrence.

—o—

### ASSOCIATIONAL INSTITUTE

On account of the terrific rain on January 5th very few of the officers of Hinds-Warren Association were able to attend the Associational Institute at Terry. It has been decided to hold this meeting at the First Baptist Church, Jackson, on Friday, February 19th, beginning at 10 o'clock a.m. Several of the State W.M.U. officers, Mesdames Aven, Riley and Nelson, will attend and will take part on the morning program in presenting the Plan of Work for 1932. From 2:00 to 3:00 o'clock Mrs. M. L. Jenkins, of Mansfield, La., will give a stereopticon lecture on the Acadia Academy and French Mission Work in Louisiana. All officers and W.M.S. members are invited to come and each one will bring her own lunch.

BR

Some people seem to have revised Paul's words to read, "I am become all things to all men, that I may by all means save something."

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SUBSCRIPT

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Thursday, February 18, 1932

## The Baptist Record

Published every Thursday by the Mississippi Baptist Convention Board  
Baptist Building  
Jackson, Mississippi

R. B. GUNTER, Cor. Sec'y.  
P. I. LIPSEY, Editor

SUBSCRIPTION: \$2.00 a year, payable in advance

Entered as second-class matter April 4, 1918, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

## East Mississippi Department

By R. L. Breland

### Baptist History—"Aunt Chloe"

The story of supplying Mr. Curtis and his companions with supplies for their journey back to South Carolina, for that is where they had decided to go, reads like romance. None seemed willing to risk the wrath of the Spaniards, seemingly afraid that the banishment sentence might be put on them if apprehended. So a brave woman in the settlement, Mrs. Chloe Holt, took the matter in hand and said she would deliver the supplies. This was in 1795.

In writing of the incident, Mr. Jones says: "There lived in the vicinity a noble hearted and daring woman by the name of Chloe Holt \*\*\* who was every way suitable for such an adventure as was now on hand. Aunt Chloe had a kind and sympathetic heart, but an iron will — was determined and bold, and withdrawal was a little eccentric. While she was all aglow to have the pleasure and honor of conveying the needed supplies to the exiles, she wished to hit a back-handed lick at what she considered the cowardice of the men of the community.

"If the men in the neighborhood," said she, "are so feinhearted that not one of them can be prevailed upon to take Dick Curtis and his companions in exile their promised supplies, in order to secure their escape from the clutches of the Gospel-hating Catholics, if they will furnish me with a good horse, surmounted with a man's saddle, I will go in spite of the Spaniards, and they may catch me if they can."

"The families and friends of the refugees were glad to avail themselves of the generous offer, and a suitable horse was accordingly brought and saddled as she directed. All things being ready, she made her appearance dressed, cap-a-pie, in gentlemen's clothes, and mounting the horse, in cavalier style, boldly dashed off. The journey was hastily and successfully made. She took the last sad farewell of loved exiles, delivered them their supplies, gave them her blessing, and returned as she went. No one molested Aunt

Chloe, and that adventure was her boast to the close of her life. It is supposed that she died and was buried in Warren county, somewhere about the head waters of Big Bayou Pierre."

Thus "Aunt Chloe" Holt became one of the heroines of the early Baptist history in our State. Her grave should be found, if possible, and a monument erected to her memory, which would tell the world of this heroic deed in the life of one of God's humble women. Whether found or not, the monument should be erected anyway.

### Notes and Comments

We notice that it is announced in the papers that Rev. Madison Flowers, now at Schlater, will locate at Sumner soon and serve that place and Webb as pastor of the Baptist churches.

The Baptist Bible Study Assembly will meet with Central Baptist Church, Grenada, next Monday, February 22, at 10:00 a.m. Besides the study of Romans 15 and 16 chapters, Rev. C. S. Wales, of Blue Mountain, is on the program to preach at 11:15 a.m. Come and be with us.

A message came to Mrs. R. L. Breland, Coffeeville, that her brother, W. B. Johnson, had died near Philadelphia Saturday, February 13. Sickness in her family prevented her attending the burial Sunday.

### Mrs. Emma Grantham

Whereas, God in His Infinite wisdom has seen fit to call to her heavenly home, our beloved Mrs. Emma Grantham. On Tuesday evening, December 21st, she fell asleep and her beautiful spirit slipped away to be with Him whom she loved and served.

Therefore, Be it resolved, That we, the members of the Coffeeville Baptist Church express our deepest sorrow in her passing, and our appreciation for her useful, Christian life. We have lost a faithful member and the community has lost a Christian woman whose place cannot be filled. Mrs. Grantham has been with us only a few short years, but her beautiful, Christian life has borne testimony to her many noble deeds; that we extend to her bereaved family and friends our heart-felt sympathy and pray that the Heavenly Father may strengthen them in their hour of grief.

Committee: Mrs. W. P. York.  
Mrs. Sellars Denley.  
Miss Eula Chapman.

—BR—

### HOW TO BALK COMMUNISM IN AMERICA

(By Dan B. Brummitt)

This winter you will probably hear a man who is going from place to place denouncing "communist agitation" in the United States. He is quite eloquent, and intensely patriotic; and he is sure of a hearing from the chambers of commerce and the luncheon clubs. I understand he is to speak before long at the club of which I am a member.

But I want you to believe that he's not going at his job the right way. To "curb," or "combat," or "cure"—these are the favorite words of such speakers—the spread of communist doctrine in America calls for something more than warnings and denunciations and the strong arm of the law.

### "MISSIONS IN THE BIBLE"—A HELPFUL BOOK

A Review by Ellis A. Fuller, President Home Mission Board

Dr. J. B. Lawrence, Executive Secretary-Treasurer of the Home Mission Board, has written a remarkable handbook on Missions. Its title is *MISSIONS IN THE BIBLE*. The book is well written. Its clear and concise statements about this great theme are based upon the teachings of God's Word. The book goes to the very heart of the program which was laid out for the Christian church 1900 years ago by its Founder, our Lord and Saviour.

I recommend it most heartily to pastors who need a book filled with missionary truth to supply them with inspiration and information for missionary sermons. It is filled with sermons and good ones. I recommend it to laymen who want to know what the Bible teaches about Missions. I do not know of a book that is more readable for laymen. I judge that it was written primarily for this purpose. At the end of each chapter is a list of review questions to aid the student in his review studies.

Dr. Lawrence has made a great contribution to all of us by giving us this book out of his study and experience.

Recommended by the W.M.U. for Mission Study Classes. Price 75c cloth, 50c paper. Order from your own book store or from the Home Mission Board.

I was sure of that before going to Russia; now I know it. And Russia itself supplied the proof.

Suppose we should use the policeman's club more generally against communist agitators, having already done something with it in places not a few.

Well, the old Russia used the knout, which was quite as painful; but it did not save the State.

What of the soldiers? Russia remembers "Bloody Sunday" and many less spectacular massacres; but the palace square which the soldiers once strewed with corpses is now a place for public mass meetings.

Shall we call for the priest-invoked wrath of heaven? Russia thought of that, and its Church preached as it was ordered by the ruling group, putting the Bible at the service of the masters in their quarrel with the masses. Today a priest's curse is less potent than a baby's cry.

Maybe we should put the agitators in jail. I wonder. Every road to Siberia, which once was red from the bleeding feet of exiles, is now rutted from the wheels of tractors going to make bread; and the terrible fortress of Peter and Paul, where men rotted in their chains, is now a "sight" for Russian youth and gaping tourists.

### You Are Somebody Now

No method which the hardest-boiled American can think of could begin to match the repressive measures Russia freely used for years. In a land where coercion and severity could go the limit, they went the limit—and they failed.

Under the same sky is a new thing today. The Russian leaders have said to the despairing, "Have hope"; to the hungry, "You shall grow your own dinner"; to the homeless, "Here's the stuff to build yourself a shelter"; to the outcast, "You are somebody, now!" And, to any who persist in wishing to exploit their fellows, "Get off the earth!"

I find some people still surprised that the rulers of Russia have held on to their power so long. But what is there strange about it, that a people so utterly crushed by war and famine as was Russia a dozen years ago should listen to men who promised—and increasingly went at it to provide—these things?

The whole Gospel of Marx is addressed, first of all, to the man who lacks, who has nothing. It has little charm to the man who owns something and can hope to hold on to it; unless, of course, he is sensitive

enough to detect even in communism some faint throb of the same compassion for the multitude which moved in the heart of One greater than Marx.

So, as a device to make trouble, communism has nothing to say to the majority of Americans, and can get no response from them. They are not now homeless, not now outcast, not now helpless in the grip of a greedy State-plus-Church autocracy, not now despairing of any improvement in their lot.

So long as all this stays true, communism can get no foothold here. But even now it is not completely true. We have Americans who, no blame to them—are hungry, homeless, helpless, and hopeless.

If these are left to their fate, and we do nothing; if we see their numbers increasing, and we do nothing—why should we be shocked if they look to men who at least promise them a new world?

### Freedom and Authority

I have seen plenty of Russian propaganda stuff, and heard it, too. It is sometimes funny, sometimes pathetic, sometimes deeply tragic. But I know that such propaganda is wholly impotent of itself to convert any considerable group of Americans.

Even the most ardent Russian preachers of communism, socialism, Marxianism, admit that all they can do will be unavailing to produce any great results. They do say, however, and, I believe, with truth, that America is playing into their hands in the measure that it does not prevent the creation of a great exploited and sullenly resentful class, alongside a much smaller class whose wealth has come from privilege and from the labor of the crowd.

The only effective way to deal with our Russian rivals for the allegiance of the workers of factory and farm and shop is to beat them at their own game. To offer all that Russia offers the man farthest down.

So to direct our industries that self-respect shall not be smothered by "charity." In a rich land to accomplish what a poor land like Russia may as yet only attempt; giving work, wages, shelter, security, and hope to all the people, even the forlornest. Yes; even the forlornest. For they are the people who make revolutions thinkable.

(Continued on Page 12)

**WEAK EYES** refreshed, soothed, relieved with a few drops of Dickey's Old Reliable Eye Wash. Stops cold infection. Used 50 years. Price 25c.  
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## The Sunday School Department

### SUNDAY SCHOOL LESSON FOR FEBRUARY 21, 1932

—o—

(By L. D. Posey, Jena, La.)

**Subject:** Jesus the Good Shepherd. **Golden Text:** The Lord is my shepherd; I shall not want. Ps. 23:1. **Scripture for Study:** John 10:1-16; for supplemental study, John 10:1-42, and Rom. 5:1-14.

**Time and place:** October and December, A.D. 29. The line of demarcation between the two dates, is found at John 10:22. That part in October directly followed the last lesson; that in December, was two months later, and at the feast of dedication; a feast in memory of the purification of the temple after its desecration by Antiochus Epiphanes. That event was in direct fulfillment of the prophecy by Daniel, and recorded in Dan. 8:13-14. These feasts were always held in Jerusalem.

#### Introduction

The miracle of giving sight to the blind man, brought Jesus face to face with keen opposition from the Pharisees. Being teachers and leaders of the Jews, yet opposing Jesus, put them in the class of thieves and robbers. They were trying to enter God's fold by a way other than God's way.

It is doubtful if there is another passage in John's Gospel that is so filled with beautiful and precious truths as the one before us now. But the very simplicity of it makes it one of the most difficult to discuss helpfully. By comparison it is like trying to prove that the sun shines. Instead of trying to prove it, just stand and watch it shine.

Sheep raising was common among the Jews in Palestine. The nature of the sheep and the conditions common to their keeping, furnished Jesus a background for some of his finest teachings; the lesson before us being one of them.

#### The Lesson Studied

Jesus used figures of speech by which to set forth His position in the work of redemption. First, He is the door into the sheepfold. The "fold," was the place where the sheep were housed at night for protection, and from which they went out each morning for pasturage. The fold had but one door. All that went in honorably, must go in by that door. An effort to enter otherwise than by that door classed one as a thief and robber. Jesus was the door to the fold. All teachers before that time, and at that time, and all the way down to the present time, who offer salvation by any method whatever, except through the merits of the blood of Christ, belong to that class of thieves and robbers. Christ is the door, the one and only door into the fold of salvation.

Again Jesus is the good shepherd. The good shepherd gave his life for the sheep. The hireling would flee in the face of danger, because the sheep were not his. Then, too, the good shepherd knew his sheep by name, and they knew his voice, and would follow him, but would flee from a stranger. Also, the good

shepherd would lead his sheep into the fold at night, where they were under the protection of the porter. In the morning he would lead them forth to green pastures and running waters. Putting all these figures of speech or symbols together, we get the following truths: The Good Shepherd is Jesus; the Porter is the Holy Spirit; the sheep are the saved Jews; the fold is the redeemed state entered through faith in Christ. The other sheep of verse 16 must be the Gentiles who were to be saved and brought into the same fold, "and there shall be one fold and one shepherd."

It was at that point that Jesus made the great statement about laying down His life and taking it up again. That was to the Jews, with what had just preceded, another declaration of the Deity of Jesus. That caused a division among the Jews, some again declaring that He had a demon, while others reasoned that a man possessed by a demon could not open the eyes of the blind.

Before passing, let us note that the helplessness of the sheep in the presence of their enemies, illustrates well the sinner's inability to save himself from the powers of sin and Satan.

But there are other great doctrinal truths in the chapter under consideration that demand our attention, even if it is necessary to omit other truths to do so. I refer specifically to verses 27-30, which read as follows: "My sheep hear My voice, and I know them, and they follow Me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand. My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand. I and My Father are one." These verses, with other passages of Scripture bearing on the same doctrines, contain some of the Bible's most precious teachings. Let me state them as clearly as possible:

1. They teach Christ's identity with "Jehovah," which literally means, "The self-existent One who reveals Himself." In our phraseology, this simply means that Jesus declared Himself to be the self-existent God revealed in human flesh. That being true, the Jews were then face to face with Jehovah in the person of Jesus the Christ.

2. They teach that there was a covenant agreement between the Father and Son, Persons of the Triune God, that the Son should have as a gift from the Father, certain persons. As to whom these persons are, is made plain in the plan of salvation. But that goes back to the election in Christ before the foundation of the world, of all who repent of their sins and trust in Him for salvation. They are those who were given by the Father to the Son. That leads to the next truth.

3. They teach that to all whom the Father should give to the Son, the Son would give eternal life. As stated in the preceding paragraph,

they are those who repent and trust in Jesus for salvation.

4. They teach that all those who are given to the Son by the Father are eternally secure, because there is no power that can take them from the Father.

The limitations of a newspaper article forbid a full discussion of all these truths, one of which was recently incorrectly stated in a sermon which was broadcast. But one is so vital, but at the same time so misunderstood by so many good people, I venture a few terse sentences with the hope of helping young Sunday school teachers, and young Christians in general. In the verses under direct consideration now, we learn that the Father has covenanted to give certain persons to the Son. That to those so given, the Son will give eternal life. That those to whom the Son gives eternal life shall never perish, because no one is able to take them from the Father. Now, all of this repetition of statements for the purpose of trying to make clear, may be summed up as follows: Unless we are willing to believe that God the Father will break a promise made to God the Son, before the foundation of the world, then we cannot believe that anyone, even the weakest one, who repents of his sins and trusts Jesus, will be eternally lost. Men may break their promises to men and to women; women may break their promises to women and to men; but God the Father cannot break His promise to His Son. Amen.

—BR—

#### IS GRATEFUL

—o—

Could you spare space in your paper for me to say a word of appreciation for all the kindnesses that I have received from our friends since the going away of my husband? The hundreds and hundreds of letters and telegrams that I have received testify to the esteem in which the people of our State held him. But the thing that has really brought the greatest flood of comfort to my heart is the fact that these messages have expressed in no uncertain words the appreciation of the people of the State for the Woman's College and their belief that it has a place of unique usefulness.

As his body lay in state in the College Chapel with one of his present students standing at the head and another at the foot of the casket throughout the long hours that he remained there, I felt that in these lonely moments I could be almost happy if I knew that the Baptists of Mississippi would rally to the cause of Christian Education as they have rallied to me in my sorrow.

One day in referring to the incident that has been told about the heart of Livingston being buried in Africa, he said to me, "I wish my heart could be buried on the campus of the Woman's College." Truly, his life was poured out here.

An inspector from the Southern Association of Colleges who was here some time ago said, "Do you know that this college holds a unique record in that it is the only college under twenty years old that had no money back of it that has become a full member of the Southern Association of Colleges?"

In my heart is a call to all of the loyal friends who have so beautifully remembered us at this time to take

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up the responsibility of fitting maintaining a work that has cost life.

Sincerely,

—Mrs. J. L. Johnson

—BR—

Rev. Chester E. Tulga, of North Platte Church, North Platte, Nebraska, is preaching a series of sermons on New Testament Christian experience. The subjects are as follows: "Men and Women Can Be Changed by God," "The New Testament Christians Talked with God Not Simply to God," "God Told New Testament Christians His Will to Them," "The New Testament Christians Dealt Fearlessly with Sin and Sinned Church Members," "The New Testament Christians Shared Their Blessings and Faults with One Another," "New Testament Christians Told Other People What Christ Meant to Them," "New Testament Christians Used Their Money As God's Property Instead of Their Own," "New Testament Christians Died for the Faith and Love for Christ." These messages are broadcast over station KGNF.—Ex.

—BR—

Wallerlville church has called F. Z. Huffstatter, of Myrtle, for a year. Brother Huffstatter is a preacher and a good pastor. He did a good work at Ashland and also at Myrtle, his home town, where he has been for five years.

## Gray Hair

### Best Remedy is Made At Home

To half pint of water add one ounce bay rum, a small box of Compound and one-fourth ounce glycerine. Any druggist can put this up or you can mix it at home very little cost. Apply to the hair twice a week until the desired color is obtained. It imparts color streaked, faded or gray hair makes it soft and glossy. Barber does not color the scalp, is not sticky and does not rub off.

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## FOURTH ANNUAL CONFERENCE

(By A. B. Polsgrove)

Vital aspects of stewardship and missions will receive special note at the Fourth Annual Pastor's Conference, to be held March 7 to 12 at the Southern Baptist Theological Seminary, Louisville, Ky. Each day's activity is to be climaxed with an address of this nature by two outstanding Baptist leaders, Dr. F. F. Brown, pastor of First Baptist Church, Knoxville, Tenn., bringing the message on Monday and Tuesday and Dr. Frederick A. Agar, Department of Stewardship and Church Efficiency of the Northern Baptist Convention, on the last three days of the conference.

Dr. Brown is also scheduled to speak along this same general line of thought at 11 o'clock on Monday and Tuesday mornings in the Norton Hall Chapel.

There will be two series of morning conferences. The first conference, from 9 to 10 o'clock each morning, is to discuss the program of the church, considering definitely with a proper knowledge of the field and the church, relating the forces directly to the task, and the completion of the work.

Dr. Agar will lead the second series of morning conferences, emphasizing the stewardship basis in church cooperation, the spiritual and social significance of church finance, indicating the far-reaching influence of money methods on the life of the

church and on the character of its members.

Two sectional conferences are planned for the afternoon programs, lasting from 2 to 4 o'clock. One conference is designed to meet the needs of a large group of W.M.U. leaders. The second is presented especially for associational superintendents, their representatives, and visiting pastors in the consideration of the future of the Cooperative Program, greater efficiency of the State and District Associational plan, and the use of the available resources in more effective cooperation of Southern Baptists. Dr. C. M. Thompson, of Louisville; Dr. J. B. Lawrence, of Atlanta; and Mr. J. R. Barnette and Dr. P. E. Burroughs, of Nashville, and selected pastors, are among those to lead in these conferences.

Classes in all phases of mission study and for every age-group will be conducted each evening at the Crescent Hill Baptist Church. The practicability and value of the School of Missions will be stressed by demonstrations in these classes.

Provision is being made to accommodate approximately fifty men in Mullins Hall at the rate of \$1.25 per day. Accommodations outside the Hall can be secured in the Crescent Hill community at a reasonable rate. Write at once to Mr. W. S. Bullard, manager of Mullins Hall, making reservation or requesting information concerning a room in the community. The Seminary throws its

doors wide open to its friends and former students during this week, and will do everything within its power to make the week both pleasant and profitable.

—BR—  
DERMA, Miss., Feb. 8.—Rev. M. Lewis, of Louisville, Ky., delivered two very able and inspiring sermons yesterday morn and eve at the Baptist church here after which the church unanimously elected him as pastor for an indefinite period. Brother Lewis was born and reared in North Carolina, graduated from Louisville Seminary and has done pastoral work in the midwest for about 12 or 15 years. He has a noble, Christian wife and they will move here and assume charge of the work after finishing some special work now engaged in at the Seminary which will be about March 10th. Brother Lewis is an able Godly man, sound in the faith and zealous in the cause and we are glad to have these good people with us and predict much good to be accomplished in the Kingdom work from their efforts.—W. M. Shelton.

## HEAD—HEART—HANDS

God gave us heads to think, hearts to love, hands to labor. Without diligent use of each and all there can be no excellence. The head should think, reason, calmly meditate. The heart should be pure, honest, sincere. The hands should be willing, diligent, tireless. The head leading wisely, the heart motive being pure, the work of the hands will accomplish good and beneficent results.

—C. M. Sherrouse.

—BR—

Rev. J. B. Parker, pastor at Ripley, has had chronic appendicitis for some time. His physician is treating him this week, preparing for an operation next Monday at the Marsh Clinic at Ripley. Brother Parker has been a very useful man since coming to Ripley, having served a number of rural churches in addition to his work at Ripley. He is at present pastor at Saltillo and Guntown, in Lee county; but still lives at Ripley, where he serves for one-half time.

## Why You Should Patronize This Baptist Institution

Any and all books, Bibles, song books and church supplies advertised, announced or offered in this Baptist paper are obtainable through your Baptist Book Store, organized, equipped and operated jointly by Baptists of your state and the Baptist Sunday School Board. You will want to support this Baptist Institution with your loyal patronage, because its profits are used to develop Baptist work in your state.

BAPTIST BOOK STORE, 502 East Capitol St., Jackson, Mississippi

Continued from page 5

Meridian 41st, Gordon Ezell,

Meridian

Plantersville, S. W. Rogers, Rosedale	2.00	Foxworth, E. N. Wilkinson, Clinton	16.66
Pleasant Valley, H. R. Holcomb, Tupelo	4.60		
Saltillo, J. A. Landers, Bluff Mtn.	2.40		
Shannon, S. W. Rogers, Rosedale	.89	1.51	
Sherman, O. H. Richardson, Sherman		1.00	
	18.69	14.91	

1.00

Meridian Southside, B. S. Vaughn,

Meridian

MARSHALL COUNTY	173.11	17.61
Byhalia, W. E. Lee, Como	81.00	
Pleasant Grove	15.00	6.50
Potts Camp, J. A. Landers, Blue Mountain	5.00	
	101.00	6.50

23.30

Midway, R. W. Sumrall, Meridian

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MISSISSIPPI ASSOCIATION	35.00
Galilee, E. K. Cox, Gloster	
Hebron, J. A. Chapman, Summit	1.50
Mars Hill, E. Gardner, Summit	37.00
Zion Hill, E. K. Cox, Gloster	12.00
	3.00
12.00	76.00

12.50

New Hope, W. A. Roper, Meridian

MONROE COUNTY	1.31	15.35
Athens, W. C. Ballard, Okolona	1.31	2.00
Center Hill, W. C. Ballard, Okolona		5.60
Smithville, J. A. Rogers, Amory		7.25
	1.31	

MONTGOMERY COUNTY	.....	.....
MT. PISGAH ASSOCIATION	.....	.....
NESHoba COUNTY	.....	.....
Burnside, L. T. Grantham, Burnside	2.30	
Coldwater Mission, J. L. Moore, Neshoba	13.00	
New Hope, L. T. Grantham, Burnside	2.00	
	17.30	

2.00

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NEWTON COUNTY	.....	.....
Clarke Venable Memorial, J. E. McCraw, Decatur	35.00	8.55
Hickory, J. E. McCraw, Decatur	8.40	
Newton, J. E. Wills, Newton	40.00	
Union, G. O. Parker, Union	10.00	
	93.40	8.55

433.85

NOXUBEE COUNTY	.....	.....
Brooksville, C. O. Estes, Brooksville	20.17	

111.78

(Continued on page 14)		
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LAWRENCE COUNTY

Calvary, E. M. Ferrill, Silver Creek

LEFLORE COUNTY	.....	.....
Greenwood 1st, E. J. Caswell, Greenwood	25.00	
Itta Bena, W. E. Farr, Itta Bena	18.58	
Money, R. R. Brigance, Hernando	3.94	
Morgan City, Madison Flowers, Schlater	8.00	
	47.52	

1.00

Monticello, D. O. Horne, Monticello

LINCOLN COUNTY	.....	.....
Brookhaven 1st, A. F. Crittenden, Brookhaven	86.25	
Heucks Retreat, John W. Sproles, Oakvale	7.70	
Moaks Creek, W. P. Sandifer, Wesson	1.63	
New Prospect, J. B. Hemphill, Nola	6.00	
Pleasant Hill H. B. Price, Bogue Chitto	1.75	
Union Hall, J. W. Sproles, Oakvale	8.00	
	23.45	87.88

14.57

Nola, J. B. Hemphill, Nola

LIBERTY ASSOCIATION	.....	.....
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2.50

LINCOLN COUNTY	.....	.....
Camden, C. J. Olander, Brandon	10.00	
Canton, J. J. Mayfield, Canton	114.97	15.00
Flora, W. A. McComb, Flora	25.00	23.04
Good Hope, C. J. Olander, Brandon	6.00	2.56
Madison-New Hope, C. J. Olander, Brandon	16.67	15.00
	172.64	55.60

17.80

Friendship-Lena, J. H. Street, Harperville

## The Children's Circle

Mrs. P. I. Lipsey

**Who Will Tell the Story?**  
 'Tis a beautiful story the Bible has told,  
 And happy the children who know  
 The way that leads up to the City of Gold  
 And the door Jesus opened below.  
 But what of the children who never have known  
 The way to that happy land,  
 Who are bowing to idols of wood and of stone  
 Which in heathen temples stand?  
 They tell me of homes so sad and so drear,  
 Far over the ocean wave;  
 No welcome is found for a daughter there,  
 They know not that Jesus can save.  
 Yet Jesus has left the same blessing for them  
 Which rests on my own little head.  
 Isn't somebody going to tell them of Him  
 And all my dear Savior has said?  
 —Adapted.

**Bible Story No. 7. Jesus' Temptation**  
 Matt. 4:1-11, Luke 4:1-13

Read Hebrews 4:15 and you will see that Jesus was tempted, tried, as we are, but without sin. Besides a human nature like ours, He had a divine nature like God's, as He was God, and He did not sin. Mark tells us that He was led or driven into the wilderness by the Spirit, to be tempted, (Mark 1:12, 13) and that He was tempted all through the 40 days He was there. Because He was so grievously tempted, He is able to be touched by our temptations, and to help us in them. Did you notice that Jesus uses the Bible every time against the devil? Can we use it if we do not read it, and know it?

—My Dear Children:

Here I am in the home of my son and daughter in Magee for a few days, and I want to tell you a story of a visit we made this afternoon. You know, the Sanatorium is three miles from Magee, and about the middle of the afternoon we drove out there to what is called the Preventorium. This is a spacious, beautiful building, surrounded by large playgrounds where children from four to eleven years old are taken to live awhile, children who are not actively ill, but who are not strong, or who need building up. We went through the whole great plant, under the guidance of a kind lady: she showed us the boys' dormitory, with two long rows of little beds, white, spotless, with little "lockers" down the middle of the room, where the boys kept their clothes and "treasures," among these last sometimes to be found, we were told, a frog, or perhaps a collection of bugs. We went into the kitchen, where the nice supper was almost ready, then into the dining room, where eight tables, each to be presided over by a grown person, were daintily set. While we were in the dining room we were shown tiny cardboard containers, in which at the close of each meal, something—can you guess what?—is served to each small person. Well, I'll tell you: codliver oil. (Perhaps that doesn't sound so good, but the containers were very tiny, and you know, everybody took it, so it was the style).

We went out on the play ground, and found there the boys and girls, dressed in very much the same way, in white shirts and pants, playing happily in the high wind, paying it no attention at all, except to make it carry way up a whopper of a kite. Fathers and mothers were there playing with their children, and evidently very proud of them, many

of the children having brown arms and shoulders, and broad chests. A little before five o'clock the children came in and went off somewhere to be put through a shower bath, from which they came out one by one clean and fresh, and some, one or two who sat down on the floor in front of us, with drops still sprinkled on their bare backs. So we know from more reasons than one that they had really "been in."

Then came a march, or simple drill, which was evidently one of the events of the day. In came a cheery, gray-haired lady who told us that though she had for thirty-five years been Mrs. Seibert, she had been known for a long time by the pleasant name of "Sister Carrie." Up from the floor all around the room, where they had been sitting in front of visitors, rose the boys and girls, fell into double line facing Sister Carrie, gaily gesticulating, broke into two double lines, and were off. Round and round the room, back and forth, in and out, they went, until to us who watched, they were but weaving brown arms and legs, topped by serious, intent faces, from which occasionally would bob up a mischievous, smiling little face. It was worth seeing.

When I observed how life out there was first one happy thing after another for these children, I was not surprised that when our friend, Donald, got so strong that it was time for him to go home, he didn't want to go!

Please pardon me for taking all this time to tell you of these things! I'm really not through yet, but must stop just saying, Don't forget the Orphanage and the B.B.I. With love,

Mrs. Lipsey.

—Allen, February 7th, 1932.

Dear Mrs. Lipsey:

I have been enjoying reading your letters and the children's, and I thought would write you. My father and mother are still living. I have two sisters and four brothers. I have a twin brother and sister. Their names are Delma and Velma. I am eight years old and in the third grade. My teacher's name is Ernestine and she is my sister. I am a member of the Sunbeams. I wish I had some money to send you. With love,

Burnita West.

That's all right about the money, Burnita. Sometime when you have some to send. But don't wait for that time to write again, for we like your letter.

—Bay Springs, February 4, 1932.  
 Dear Mrs. Lipsey:

May I join your circle? I am a little girl five years old. I will go to school next year. I have a little baby brother. His name is Jerry. He will be a month old Sunday. We are so proud of him. I have a pretty white rabbit. I am sending twenty-five cents (25c) for the orphans. Love.

Peggy Joe Holder.

This is a mighty fine printed letter you have written us, Peggy Joe. First, about tiny, sweet brother Jerry. Then about the white rabbit, and then the twenty-five cents—all these things make it fine. Thank you, dear, and won't you come again soon?

—Rienzi, January 27, 1932.  
 Dear Mrs. P. I. Lipsey:

I have written the story of the Wise Men and I don't know where you can read it or not, for I am in a hurry. How are the Circle friends? Hope you all are fine as I am myself. Mother is sick and my little sister, too. I'll have to wash this afternoon and help all I can. I think Lura Clark had a good piece in the Circle page. Mistakes! Mistakes!

I hope Mrs. Lipsey will fix them right. Goodbye to all.

Evelyn Perry.

We are glad to hear from you, Evelyn, but the Bible Story came too late to be printed, as one was put on the Page last week. You must be a little faster next time, if you can. I hope the sick ones are well again.

—BR—

(Continued from Page 9)

We can't? Too much to expect? Nobody believes that, and no matter how many did believe it I should deny it, I have too much faith in America to admit any such doctrine of impotence.

We can do—though not easily—what Russia is desperately struggling to do. We already have so much that she can secure only by a tremendous outlay of energy and apparent waste. We have wealth, skill, experience, industrial and social equipment, schools, real churches,—everything.

All we need—it is a huge "all," of course—is to use our resources for all the people's good, and not on the devil's own principle of the devil take the hindmost.

In the bad old days of religious (!) quarrels, men disputed about free will and divine omnipotence. There was no chance of logical agreement. If God is almighty, man is not free; if man is free, God is not almighty. Nevertheless, Presbyterians and Methodists are now very much alike.

In our time the dilemma bobs up in another place. Its horns are the same—freedom and authority. If man is politically a free agent, the State is not supreme; if the State can control his life, he is not a free agent.

Russia takes the "authority" horn of this dilemma. We, in theory at least, take the "freedom" horn. But even now Russia has made many concessions to the demand for individual liberty; and America has gone far in the direction of the State's control over its citizens.

Perhaps you do not realize how far; let me refer you to an astonishing recent picture of the governmental ball and chain which every American citizen wears. The picture is not drawn by a radical, but by Merle Thorpe, Editor of The Nation's Business; and it appears in the October issue of that safe and sane herald of almost-all's-right-with-the-world, the Saturday Evening Post.

A Concerted Purpose

In Russia I met a widely known American who was making his second visit, after nine years. When asked if he saw any difference between the Russia of 1922 and the Russia of today he became actually eloquent.

Ten years ago there was practically no sanitation in even the big cities. Now they have adequate water supplies and modern—though not always efficient—plumbing. In summer the people went barefoot; many of the women wore the coarsest sort of burlap skirts, and the men wore nondescript rags. Today, as I myself saw, while nobody is really well dressed, almost everybody has shoes and proper clothes.

Then there were no hotels, and food was really scarce. Butter and tea and eggs were only for the sick. No hospitals were open. The towns were masses of wreckage and dilapidation.

6 6 6

LIQUID - TABLETS - SALVE  
 666 Liquid or Tablets used internally and externally, make a complete and effective treatment for Colds.

Most Speedy Remedies Known

Today, though the hotels could be improved, they are actually running and quite endurable. The sick in the great cities are cared for in hospitals staffed by competent physicians and nurses. Food is greatly improved, both in quality and supply. "Wild waifs" no longer prowl the streets in thieving companies.

My friend closed his comparison by saying, "But what most impresses me is that where ten years ago I saw no sign of unity, now the country has a concerted purpose; then the prevailing note was despair; now it is hope. I saw then what seemed to me truly a chaos; now I perceive a nation of a hundred and fifty million people painfully and clumsily emerging into a life which has order and meaning and value."

You see; propaganda is what propaganda does. If Russia can keep all her people at work, producing more and better goods each year, and each year taking better care of the children, the mothers, the sick, and the old, she can't be talked out of the world picture by any mere denunciation of the communists idea.

If America can put all her people to work, providing a better standard of living than Russia can hope for in this generation, each year making better use of her matchless social equipment, giving initiative and individual instincts plenty of room, and exercising better control of her social and economic forces, all that agitators can say or do will not drive this country into communism.

Do I need tell you to which side my individualist and democratic old heart is ardently given?

—The Baptist.

## SENSATION OF THE MEDICAL WORLD

Calotabs, the Purified and Refined Calomel Tablet Does Not Gripe, Nauseate Nor Salivate.

The horrors of Saturday night Calomel-taking are a thing of the past. According to druggists, Calotabs, the de-nauseated calomel tablet is a grand success, the triumph of modern pharmacy. Not the slightest danger or unpleasantness attends its use and yet it exhibits all the liver-cleansing and system-purifying qualities of the old-style calomel.

There can be no doubt that calomel is the most valuable and universally useful of all medicines and now that its objectionable qualities have been removed its popularity will have no bounds. One Calotab at bedtime, with glass of water,—no taste, no nausea, or unpleasantness whatever. The next morning you are feeling fine, liver clean, splendid appetite. Eat what you please—no danger.

Beware of imitations! Genuine Calotabs are sold only in "checker-board" (black and white) packages bearing the copyrighted trade-mark "Calotabs." The large, family size sells for thirty-five cents; vest-pocket size, ten cents. All dealers are authorized to refund the price if you are not delighted with Calotabs.—adv.

THURSDAY, FEBRUARY 18, 1932  
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Thursday, February 18, 1932

## B. Y. P. U. Department

"We Study That We May Serve"  
AUBER J. WILDS, General Secretary  
Oxford, Mississippi

### NORFIELD PERFECTS GENERAL B.Y.P.U. ORGANIZATION

Not a large church, but one interested in the development of every member of the church is the Norfield church. Their four unions have been and continue to do splendid work and to more easily and surely accomplish their purpose the General B.Y.P.U. Organization has recently been perfected with Miss Ayleen Eitel as Director. One interesting feature of the Adult union, organized in November, is the method of conducting their Bible Drill each Sunday. The B.R.L. has several questions on cards, one for each group, these are passed to the Group Captain and his group is led to answer the questions. The group having the best score at the end of the quarter is to be entertained by the other groups.

### PONTOTOC PLANS ENLARGEMENT CAMPAIGN

Under the leadership of pastor A. L. Goodrich and B.Y.P.U. Director Turner Bigham, the Pontotoc church goes into a B.Y.P.U. Enlargement Campaign the first week in March. A census is being taken of the possibilities, new leaders and sponsors for new unions that will result from the campaign are being enlisted, membership committees with other willing workers are making definite plans for a vigorous campaign for enlistment and five classes are being planned. Miss Marion Leavell, of Ole Miss, Miss Mary D. Yarborough, of Blue Mountain, Rev. R. B. Patterson, of Calhoun City, and Auber J. Wilds, State B.Y.P.U. Secretary, are to be the faculty. The hope is that the present enrollment, which is above the average, may be doubled that the church may in a larger way carry out the last clause of the Great Commission.

### CALHOUN CITY B.Y.P.U. FOSTERS VISITATION PLAN

Among the other activities for the training of the membership of the church, the Calhoun City B. Y. P. U. U.'s launch a visitation campaign for this first quarter of the new year. Already splendid results have been realized from this new venture, friendly contacts have been made and the work strengthened. Under the leadership of efficient officers the work in all unions goes forward.

### NEWTON COUNTY ASSOCIATIONAL B.Y.P.U. MEETS WITH PINKNEY CHURCH

Using the theme "Higher Objectives" for the program, the Newton County Associational B.Y.P.U. held their last quarterly meeting with the Pinkney church on January 31st at 2:30 p.m. The program given was as follows:

Scripture reading—Col. 3:1-17, by the President; Prayer; 2:45, Call for reports by secretary; 2:50, Report of each Associational officer for last quarter's work; 3:05, Outlook for 1932, Goals and Activities, A. A. Roebuck; 3:25, An Efficient B.Y.P.

U. is an A-1 B.Y.P.U., E. C. Cooper; 3:35, Debate, "Resolved that the work covered by the 'meeting' section of the Standard is more important than that of the "Educational Section," Decatur Senior B.Y.P.U.; 3:50, Special Music, Union Senior B.Y.P.U.; 3:55, Report of Secretary; 4:00, Adjournment. Note: Please let every union bring written report of last quarter's work.

This was a most helpful meeting and the work goes forward.

Next week's Baptist Record will carry program of the State Sunday School and B.Y.P.U. Convention.

### LEADERSHIP CHATS

#### The Leader and Her Bible

II. What plan do you follow in reading of the Bible? Is it a daily intake? King George, of England, is recorded to have read a chapter from the Bible each day since 1881, exactly 31 years. What a marvelous strengthening habit.

(1) One's Bible reading should certainly include the regular readings as given in the B.Y.P.U. Quarterly daily. It should BEGIN there, but it should not END there, as those readings are very, very short sometimes.

(2) Have you ever read the entire Bible through? No Christian should be satisfied until he has read it completely through, from cover to cover. Dr. Hight C. Moore has a little booklet, "Through the Parallel Testaments in a Year," price five cents at the Baptist Book Store, which gives a very fine plan of reading through the Bible in a year. Even without this, one might read 3 chapters each day and five on Sunday. That would complete the entire Bible through in one year. There will be many blessings come from reading the Bible through each year.

"I supposed I knew my Bible Reading peacemeal, hit or miss, Now a bit of John or Matthew, Now a snatch of Genesis. But I found that thorough reading Was a different thing to do, And the way was unfamiliar When I read the Bible through, And the story of the Saviour Never glows supremely true Till you read it whole and swiftly Till you read the Bible through.

Try a worthier procedure, Try a broad and steady view, You will read in very rapture When you read the Bible through."

It is worth trying. Will you try it?

(3) Dr. Henry G. Watson, for many years President of Crozer Theological Seminary, was in the habit of reading the New Testament through once each month for the last twenty years of his life. The plan which he followed is this:

1st day, Matthew 1-9; 2nd day, Matthew 10-15; 3rd day, Matthew 16-22; 4th day, Matthew 23-28; 5th day, Mark 1-7; 6th day, Mark 8-13; 7th day, Mark 14 - Luke 2; 8th day, Luke 3-8; 9th day, Luke 9-13; 10th day, Luke 14-20; 11th day, Luke 21-

John 2; 12th day, John 3-8; 13th day, John 9-15; 14th day, John 16 - Acts 2; 15th day, Acts 3-9; 16th day, Acts 10-16; 17th day, Acts 17-23; 18th day, Acts 24 - Romans 3; 19th day, Romans 4-14; 20th day, Romans 15-I Corinthians 8; 21st day, I Cor. 9-II Cor. 1; 22nd day, II Cor. 2-13; 23rd day, Galatians and Ephesians; 24th day, Philippians, Colossians, and I Thess 1-3; 25th day, I Thess. 4, 5-II Thess. and I Timothy; 26th day, II Timothy, Titus, Philemon; 27th day, Hebrews 1-10; 28th day, Hebrews 11-13, James, I Peter 1-3; 29th day, I Peter 4,5-II Peter-I, II, III John; 30th day, Jude and Revelation 1-10; 31st day, Revelation 11-22.

One Mississippi Leader adopted this plan as a New Year's Resolution, and during one year read the New Testament through six times aside from the other Bible reading which she did. She said that it had been an untold blessing to her. Will you try it?

BR

### THE MUSIC OF THE SOUTHWIDE B.Y.P.U. CONVENTION

(By I. E. Reynolds)

The writer has presumed to give his impressions, in a brief article, of the music of the Southwide B.Y.P.U. Convention, held in Atlanta, January 12th to 14th, 1932. He does not remember ever having seen a separate write-up of the music in any Convention or Conference.

In every Conference or Convention music has a large and vital place to fill. It is a great inspirational medium. Often it is not of the type and character that is conducive, in the long run, to the best results. But the music of the Conference in Atlanta was exceptional in this respect. The old standard hymns, which have meant so much to the religious life of our people in the past, and which have in them a message that would mean just as much to those in our present day churches, were given fine recognition. Then the best of the Gospel songs had their place, which gave us a splendid congregational music program enjoyed by all of the people. Nothing cheap and tawdry was reverted to in order to try to entertain the congregation. The special music program, vocal and instrumental, was elevating, inspiring and worshipful.

Mr. Edward Powell Lee, of the First Baptist Church, Miami, Florida, was the efficient song leader for the Conference. He was backed up in a magnificent way by the very capable organist, Mr. George L. Hamrick, who proved himself master of the wonder pipe organs of the First Baptist Church auditorium and the City Auditorium; and the Misses Ruth Anita Powell and Helen Schaid, who presided at the keyboards of the grand pianos at the church and auditorium with charm and effectiveness. Without good accompanists in our music program we cannot hope to succeed. Mr. Lee used good judgment in the choice of his selections.

The Bellevue Girls' Quartet of Memphis, Tennessee, was the official quartet for the Conference; and the singing of these young ladies was a delight to all who heard them. They sing with the spirit and understanding and bring a message that reaches every heart each time they

appear. One of their strong points is featuring the old hymns and Gospel songs. The personnel of this quartet is Miss Ruth Anita Powell, Miss Mabel Wilkinson, Miss Ruth Wilkinson, Miss Ruth Calvert.

Also, the Male Quartet of Oklahoma Baptist University brought a fine message in song on Wednesday evening at the city auditorium. Their messages were effective and appropriately rendered. The personnel of this quartet is as follows: Ray McClung, Billy Souther, Amos Dunn, and Roy Northrup.

There were many other special music numbers—quartets, duets, and solos—that were greatly appreciated. On Friday evening at the city auditorium a negro chorus from Morehouse College, a school for negroes near Atlanta, rendered a number of spirituals that were well received by the congregation.

A magnificent program of character and refinement, inspirational and worshipful in its effects, that will linger with us to the end of our lives. PRAISE YE THE LORD!

BR

Mrs. Simmonds glanced at the brief headline: "Bank Robbed. Police at Sea!"

"Now, look at that, Ez!" she ejaculated. "Here's a big city bank broke into by burglars, and th' city police force all off fishin' somewhere!"—Onward.

BR

Lecturer: "Friends, if we were to turn and look ourselves squarely in the face, what would we find we needed most?"

Dense silence. Then a small boy piped up: "A rubber neck, mister. Is that right?"—Ex.



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BAPTIST BOOK STORE  
502 East Capitol St.,  
JACKSON, MISS.

## IMPORTANT

Dr. J. A. Crook was my family physician for many years, a worthy Baptist son of a worthy Baptist sire. Few preachers knew the holy Scriptures as he knew them. As a medical doctor and general practitioner, he had few equals and no superior, in my esteem.

Some time ago I listened as I had never listened before to our Lord's command, "Let your light shine before men, that they may see your good works and glorify your Father which is in heaven."

A man should know when he is in the dark, and also when he is in the light, and should be able to distinguish light from darkness.

The years when I said that "born of water" was a figurative expression equal to "born of the Spirit," I was in the dark, though I had studied and taught the science of logic and considered that one source of fallacy is the use of an argument of figurative language.

Dr. Crook in his long practice as a physician, had presided at the birth of hundreds; and had seen that the physical birth is impossible without the aid of water. He always said that "born of water" meant the natural birth, the birth of the flesh. He spoke as one having authority, as one who knew what he was talking about.

I knew that I was in the dark, when I had to guess and speculate.

One of the harmonies of this truth is the Biblical fact that one must be born of the flesh before there can be any enjoyment of heaven. There

is, therefore, no Biblical ground for trying to comfort a mother who has been delivered of a child that had died in her womb.

Just a few days ago I asked a Baptist physician of extended practice if the birth of a child was possible without the aid of water. He went on to show how impossible.

Why will we preachers not believe and teach what the Lord says, whether we understand it or not?

G. M. Savage.

—BR—

## THE NORTHEAST MISSISSIPPI BAPTIST BIBLE INSTITUTE

For more than twenty years preachers have been meeting at Ecru, Miss., to study the Bible together. This is an annual affair. The time is the first week in Feb. This year we met the 2nd, 3rd and 4th days of February.

We studied the book of Hebrews. Dr. E. B. Hatcher, of Blue Mountain, Bible Teacher in Blue Mountain College, opened the discussion by giving us an outline of the book, together with the main doctrines taught in the book.

Each one on program had been assigned some special division of the book for discussion.

There were about twenty visitors present, and the discussions were of a very high order. Dr. H. R. Holcomb, of Tupelo, preached at night and brought us some stirring sermons.

Bro. H. G. West is the pastor of the church at Ecru, and he and his noble church were at their best in

entertaining the visiting preachers. The writer has attended several of the Institutes, but it seems that this last one was the best yet. We studied the Bible itself. Not about it.

One of the greatest needs of our present age is a revival of Bible study. Not a hurried or casual reading, but a prayerful feeding on the Word with plenty of time for deep meditation. Bible study and prayer go hand in hand. David says: Open thou mine eyes, that I may behold wondrous things out of thy law.

The Holy Spirit is not only the author of the word; but also the teacher and interpreter. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. John 14-26.

And again: Howbeit when, He, the Spirit of truth is come, He will guide you into all truth. John 16-13.

We can do no greater thing than to diligently study and faithfully obey the Word of God.

If we would make our lives count for the most in this world, God's Word should be our daily study and constant companion. His Word should be our guide by day and our comfort by night.

Thy word is a lamp unto my feet, and a light unto my path. Psalms 119-105.

If we are to have a return of normal times, we must honor His Word, and obey His Will.

C. S. Wales.

Blue Mountain, Miss.

## In Memoriam

## A SAINT AT REST

Mrs. Ellis passed to her eternal home at 10:30 p.m. February 1st in Biloxi Hospital from a combination of kidney trouble from childhood and blood-poisoning in the face and neck.

She was a saintly woman, but she did not leave this life until she came for Christ. She was a member of the First Baptist Church, Biloxi, and was able to attend services every Sunday.

She was a widow, but she did not leave this life until she came for Christ. She was a member of the First Baptist Church, Biloxi, and was able to attend services every Sunday.

I've always been a spiritual person.

At the time of her death, she heard of the death of her son, Rev. I. C. Ellis, and was deeply grieved.

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Pray for mission.

Rt. 3, Ocean

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R. L. Le

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Harmony, C.

field

Providence, F

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Belmont, Ch

Cross Roads,

Golden, Audi

Iuka, Charles

Paden, Audi

U

Old Salem, L

Port Gibson,

Gibson

Union Church

Church

Unity

(Continued from Page 11)  
Gholson, R. D. Pearson, Macon 3.50  
Macon, R. D. Pearson, Macon ..... 5.05

OKTIBBEHA COUNTY  
Bethesda, W. H. Smith, Longview .....  
Starkville, J. D. Ray, Starkville 400.00  
Sturgis, W. H. Smith, Longview .....

PANOLA COUNTY  
Como, W. W. Grafton, Coldwater .....  
Crenshaw, Charles Howse, Crenshaw .....

Pearl Creek, W. E. Lee, Como 12.00  
Sardis, N. G. Hickman, Sardis 19.25  
Union, W. E. Lee, Como 50.65  
..... 2.50

PEARL RIVER COUNTY  
Picayune 111.46  
Poplarville, J. C. Richardson, Poplarville .....

Union, R. W. Langham, Carriere .....  
..... 1.75

PERRY COUNTY  
Arlington, T. W. Hembree, McLain 2.20  
Good Hope, W. L. Holcomb, Purvis 1.50  
New Augusta, J. A. Cothen, Richton 4.41

PIKE COUNTY  
Johnston Station, A. W. Talbert, Jackson 2.20

McComb Central, R. L. Smith, McComb 10.00

E. McComb, W. A. Gill, McComb 6.00  
McComb 1st, J. W. Mayfield, McComb .....

Mt. Zion, S. A. Williams, Oskyka 364.57  
Progress, W. A. Roper, Meridian 5.50

Summit, L. B. Campbell, New Orleans, La. 5.00

..... 10.00

Tangipahoa, E. Gardner, Summit ..... 2.50  
..... 403.40 151.69

PONTOTOC COUNTY  
Oak Hill, T. A. J. Beasley, Illeighton, Ala. 1.00  
Pontotoc, A. L. Goodrich, Pontotoc 5.45  
Toxish, Charles Nelson, Toccopola 7.16  
Woodland, J. A. Rogers, Amory 1.00

PRENTISS COUNTY  
Gaston 14.61 64.29

RANKIN COUNTY  
Brandon, C. J. Olander, Brandon 25.00  
Briar Hill, W. A. Hewitt, Jackson 25.00  
Cato, D. J. Miley, Polkville, Clear Branch, W. S. Landrum, Clinton 3.00

Dry Creek, B. A. McCullough, Florence 4.00

Hickory Ridge, B. A. McCullough, Florence 3.51

Mt. Creek, Wayne Alliston, Jackson 16.13

Pearl City, C. J. Olander, Brandon 8.23

Pearson, A. W. Talbert, Jackson 5.04

Pelahatchie, W. L. Meadows, Morton 10.25

Steens Creek, B. A. McCullough, Florence 26.75 39.45

..... 129.62 73.17

RIVERSIDE ASSOCIATION  
Belen, W. L. Howse, Marks 1.00 2.00

Clarksdale, V. E. Boston, Clarksdale 79.31

Lambert Lyon, H. L. Carter, Lyon 159.85

Tunica, Charles Hinds, Tunica 9.71  
Walnut, L. S. Cole, Marks 5.00

..... 254.87 14.25

SCOTT COUNTY  
Harerville, J. H. Street, Harerville ..... 8.81  
Morton, W. L. Meadows, Morton 50.50

SIMPSON COUNTY  
Braxton, B. A. McCullough, Florence 59.31

Harrisville-Liberty, B. A. McCullough, Florence 7.00

Magee, L. W. Ferrell, Magee 88.35 11.00

Pleasant Hill, B. E. Phillips, New Hebron 1.08

..... 92.10 24.08

SMITH COUNTY  
Goodwater, D. W. Moulder, Lorena 4.02 3.50

Pine Union-Cohay 10.00

SUNFLOWER ASSOCIATION  
Blaine 14.02 3.60

Drew, W. R. Cooper, Drew 14.50

Nora Smith Memorial, J. E. Kinsey, Merigold 3.00

Ruleville, W. A. Bell, Ruleville 10.00

Sunflower, C. W. Baldridge, Inverness 2.34

..... 20.35 12.24

TALLAHATCHIE COUNTY  
Spring Hill, S. H. Shepherd, Courtland 8.44

..... 8.44

TATE COUNTY  
Arkabutla-Hopewell, J. A. Huffstatler, Independence 2.25 14.75

New Hope, D. A. Weaver, Memphis, Tenn. 2.91

..... 2.25 17.66

TIPPAH COUNTY  
Lowrey Memorial-Blue Mountain,

seven are active Christian workers. Her funeral is said to have been the largest ever conducted in Vandeleave, except aged natives with very large numbers of relatives. The floral offerings were enough to cover the grave several thicknesses. Bro. Vaught, who has been aided very much by her, could scarcely speak as his voice broke repeatedly.

She was never given much to society, but our home has always been the place where more young people came for clean amusement, for counsel, for she had a mother-heart that was able to sympathize and aid both girls and boys in teen years, as none other I ever knew.

I've always felt I was inferior spiritually to her.

At the Memorial Service at the mission today people who had not heard of her death to attend the funeral came especially from our old Pascagoula neighborhood.

I never intended anyone should supply the mission with new song books. Should any church discard used books, we will gladly pay transportation. Today some of her favorite songs were in only two or three wornout books. The financial condition of these people is indeed pitiable.

Pray for me and mine and for the mission. Fraternally,

B. H. Ellis.

Rt. 3, Ocean Springs.

BR

#### "THE LOVE OF CHRIST CONSTRAINETH US"

(By A. R. Adams, Pastor, Second Church, Greenwood)

Does Jesus say to us, "I gave My life for thee, what hast thou given for Me?" Count Zinzendorf, a gay young nobleman, found himself in an art gallery one day looking at a picture of the thorn-crowned Christ. Underneath the picture were the words, "All this I did for thee, what hast thou done for Me?" In tears he turned from the picture, to give his life to the lost. He became the father of the Moravian Missions. The Moravians have done a wonderful work in carrying the good tidings of the Gospel to those who knew it not. Would it not be a great thing, when we meet this Christ who died for us, to be able to say, "Dear Lord, because You love me, because You suffered for me, because You died for me, I have tried to do something for



Thee. I have not much, I have given back a little of the wealth You gave me, I have denied myself some pleasures, I have tried to bring one soul to Thee. Dear Lord, measured by Thy love it is so little, but I have tried because Thy love hath constrained me."

"We, then, that are strong ought to bear the infirmities of the weak." We who have grown up from childhood in beautiful homes, trained by loving parents, educated in splendid schools; we who have been taught the love of our loving Savior: are we not strong? Do we think of the weak? Do we think of the children in China and India, cursed almost before they are born? Are we grateful for our light? Are we willing to share our Saviour? Are we bearing the infirmities of our brothers in bonds? Or are we pleasing ourselves?

What is the influence on me when I give, on my church when she sends? Listen to the words of a prophet of old. "Sow to yourselves in righteousness, reap according to kindness, break up your fallow ground, for it is time to seek Jehovah, till He come to rain righteousness upon you." What a great thought, that Jehovah will rain righteousness upon us! But the conditions are there. Are we sowing in righteousness? Are we breaking up the fallow ground? Sow our offering, reap our blessing: send our missionary, realize souls. There is a great work to do in the world. Are we helping it on? What a happy united church we will be when each member feels that he has done what he could to bring the world to Christ! What joy it will bring to our missionary to know he is still in our hearts at the time when he most needs help! There are millions to be saved. "How shall they hear without a preacher? And how shall they preach except they be sent?"

BR

#### IN MOBILE

—o—

It was my happy privilege to be with Dr. C. B. Arendall and the Dauphin Way Church of Mobile in special meetings January 26 through February 7. Dr. Elmer Ridgeway,

of the First Church, Gadsden, had been engaged to conduct the meeting, but he was stricken with a severe case of influenza and was unable to fill his engagement. Dr. Arendall called me Monday night and I reached them for the Tuesday evening service.

The revival was already on when I arrived. In fact, I am told that the evangelistic flame never dies in Dauphin Way. People are constantly being saved and baptized in their regular services. Special revival efforts are always easier and more fruitful under such happy conditions. The Lord blessed us abundantly from the first service to the last one. The church and pastor had the pleasure of welcoming ninety-one new members, more than fifty of these coming from the adult department of the church school.

The church was organized twenty-eight years ago with twenty-nine members. Next Sunday is "Founder's Day." Only nine of the charter members are living. Today the church has a membership of more than twenty-seven hundred and a Sunday school of more than one thousand, the second largest in Alabama. The last eight years have been by far the most fruitful in the entire history of the church. Dr. Arendall came to them eight years ago. He found them with the poorest sort of building and a few struggling members and with "nothing but a great opportunity," as he expresses it. The church now has a splendid modern building and almost an entire city block in the heart of Mobile on which they purpose to add to their already large building just as soon as conditions will permit. Behold how the Lord has blessed this great church and her noble pastor in these eight years! It seems almost incredible. And yet when one has opportunity as I did to look in on them in their work and see their zeal, their loyalty, and their indefatigable spirit, and to know their nobly gifted and capable pastor he does not marvel anymore.

Brother R. C. Cannon, the Educational Director of the church, had charge of the song services. The music was a big factor in the meeting. Cluffie knows how to get people to sing. He is always bright and happy and his radiant smiles coupled with his powers of leadership make him a splendid leader. Brother Floyd

**GRAY'S OINTMENT**  
Nothing Better for Boils and Sores  
25c at Your Druggist



For over 50 years it has been the household remedy for all forms of —

It is a Reliable, General Invigorating Tonic.

Black, of French Camp, Mississippi, who was visiting Cluffie, rendered valuable and much appreciated assistance to the meeting with his junior choir.

May the blessings of the Lord be and abide upon the church and pastor as they carry on for Christ in the heart of that strategic city. Quitman, Miss. —B. C. Land.

BR

Someone has taken the pains to discuss the "shades of man" as follows:

When he's mad, they say he's Red.  
When he's a coward, they call him Yellow.

When he's straight, they say he's White.

When he's loyal, they say he's Blue.

When he's unintelligent they call him Green.

When he has no pep, they say he's colorless.—Baptist Observer.

**Capudine**  
best for **PAIN**  
**because-**

1. It gives relief by soothing nerves — not deadening them. Contains no opiates. Won't upset stomach.

2. Being liquid, it acts quicker than pills or powders.  
Sold at drug stores in single dose, or 10c, 30c, 60c sizes.

3.60 R. L. Lemons, Blue Mountain 77.35  
Chalybeate, R. L. Ray, Chalybeate .....  
Harmony, C. M. Wilbanks, Brownfield .....  
Providence, R. L. Ray, Chalybeate 5.00

10.00 82.35 TISHOMINGO COUNTY  
Belmont, Charles Nelson, Belmont 11.00  
Cross Roads, Audie Wilson, Golden .50  
Golden, Audie Wilson, Golden 1.00  
Iuka, Charles Palmer, Iuka 3.50  
Paden, Audie Wilson, Golden 1.00

14.75 17.00 UNION ASSOCIATION  
Old Salem, L. T. Greer, McBride .....  
Port Gibson, W. H. Thompson, Port Gibson 20.21  
Union Church, L. V. Young, Union Church .....  
Unity 5.00

2.91 17.66 25.21 5.00

4.00 UNION COUNTY  
2.46 Blue Springs, O. H. Richardson, Sherman 2.00 .....  
5.50 Jericho, A. M. Overton, Baldwyn 1.50 1.25  
Myrtle, F. G. Huffstatter, Myrtle 25.00

11.96 WALTHALL COUNTY  
Crystal Springs, J. L. Price, Tyler- town 3.50 26.25  
Lexie, W. F. Hutson, Lexie 4.00 4.00  
Tylertown, A. B. Weathersby, Tylertown 32.00 8.15 260.00

1.90 WAYNE COUNTY  
2.00 .....  
WEBSTER COUNTY  
3.50 WINSTON COUNTY

Bethel, J. D. Fulton, Louisville 3.65 .....  
Calvary, J. N. McMillin, Louisville 2.11 1.74  
Louisville, J. N. McMillin, MISCELLANEOUS

Louisville 50.00 .....  
55.76 1.74

YALOBUSHA COUNTY  
Coffeeville, R. L. Breland, Coffee- ville 14.75

Oakland, S. J. Rhodes, Oakland 10.57 .....  
Seuna Valley, R. L. Breland, Cof- feeville 2.00  
Water Valley, J. M. Metts, Water Valley 50.25

10.57 67.00

YAZOO COUNTY  
Bethel-Blackjack, J. L. Boyd, Vicksburg 3.11  
Hebron, W. H. James, Phoenix 10.50

10.50 3.11

ZION ASSOCIATION  
7.50 402.90

## Baptist Student Union

President, Leo Green, Miss. Col., Clinton  
V.-Pres., Grace Bush, MSCW, Columbus

Secretary, Orlene Ellis, Blue Mountain  
Treasurer, Arny Rhodes, Ole Miss.  
Reporter, Lavonne Reeves, MSCW.

Address all communications to Box 1337, Columbus, Mississippi

### NEW B.S.U. COUNCIL

**Choctaws Help Set Up Organization**  
When the B.S.U. Council of Mississippi College arrived at Hinds Junior College Saturday evening it was received with a cordial welcome. The students gathered around the bus to welcome the Choctaws and to get acquainted with them. Through the cordial, friendly spirit of the students, the Choctaws soon found themselves quite at home, scattered through the dormitory. At six o'clock they were entertained at dinner in the college dining hall. There the courtesy of the dietician and the waitresses was highly pleasing. Their every act was out of kindness, consideration, and welcome. This was a source of great encouragement. At the auditorium the Choctaws were heartily greeted by Mr. Cain, President of the college, by Rev. Wallace, the pastor of the Baptist Church, and by members of the faculty.

After this period of welcoming, eating and getting acquainted, the Choctaws at about seven o'clock began their program planned by Chester E. Swor, Student Secretary. Chester had worked out a very unique program and it was rendered in the following manner. The program was begun by a Sing Song, led by Ray Dykes. He led the group in a number of old familiar songs, such as MY WILD IRISH ROSE and LET ME CALL YOU SWEETHEART. Then Chester gave a brief summary of the origin, progress and functioning of a B.S.U. Frank Rugg entertained the audience with several special numbers of music.

Tate Woodruff, in his quiet, touching manner, led the group in a very inspiring devotional period. Grady Smith, Frank Rugg, and Tilden McGee presented the B.S.U. activities of the various months.

A period of games and relaxation followed the period of speaking. It was during this period that the audience came to a deep appreciation of Chester's keen wit and congenial personality. By his humorous remarks, his tricks and the games he led, Chester drew loud bursts of laughter and applause from the audience.

**THREE BIG STUDENT FORCES** was the topic discussed in the concluding part of the program, Marion Perry discussing the BAPTIST STUDENT MAGAZINE, John A. Moore SUMMER CAMPAIGNS OF STUDENTS, and Joseph Woodson RIDGECREST RETREAT.

Sunday morning the students met in a sunrise prayer meeting, emphasizing Vocational Choice. Then in Sunday school classes, the theme "Christ my only necessity," was discussed, Grady Smith emphasizing IN THE CLASS ROOM, Marion Perry ON THE CAMPUS, John A. Moore AFTER COLLEGE. A special message at preaching service was delivered by Chester Swor.

As the concluding act of the day a B.S.U. Council was organized Sun-

day afternoon. Congratulations to Hinds County Junior College for organizing the first Junior College B.S.U. in a Mississippi State School!

### NASHVILLE NEWS

In the early days of February the Sunday School Board extended to all the B.S.U. Presidents of the Southern States the annual invitation to convene in Nashville on February 5 for the purpose of taking a retrospect of the work past and of planning for the events of the coming year. By the extreme courtesy of the Sunday School Board all the personal expenses of these students were defrayed. We, as Baptist students, wish to express to the Board our deepest gratitude for this manifestation of love and confidence.

It was the eventful day. The morning was cold and clear. They were gathered about the room in semi-circular order. ALL were present and all were on time. A picturesque gathering it was: Washington grasped the hand of Texas; Virginia linked hearts with Florida, and all thought together on the great theme of making Christ Lord of All.

The outline of the day's activities was: 1. A devotional—Dr. Van Ness. The central thought in the message was that every life should have one purpose, a purposeful, directed, and controlled love.

2. Roll call and reports from States. Mississippi's report: 1,200 programs in the summer campaign, 100 student night programs, 250 at Convention, movements to place B.S.U.'s in Junior colleges, to build workshops, and to strengthen the Master's Minority, two First Magnitude B.S.U.'s, and 439 subscriptions to the BAPTIST STUDENT.

3. The purpose of the meeting—to analyze the President's task, to make definite plans for next year, to unify the Southwide program.

4. A review of the 1931-32 B.S.U. Calendar of Activities.

5. A discussion of the plans for the B.S.U. Conventions for 1932.

6. A presentation of the Mississippi plan of summer work.—W. C. Vaughn.

7. A discussion of the Ridgecrest plans for the coming summer. Mississippi's quota is sixty.

8. A constructive criticism of the BAPTIST STUDENT.

9. Opportunities in B.S.U. work.

This outline represents a day of intensive study and work. Many ideas were expressed, and many plans were adopted. The value of that day cannot be estimated in monetary terms. Long will its memory live. Its influence will ever reign in student hearts and will bring forth fruit a hundredfold in the harvest.

More and more students are realizing the power of Christ. More and more they are perceiving His reality, His living presence. They are grasping the opportunities which they have. In the midst of all the storms

of doubt and uncertainty the Christ is reaching through the dark clouds and lifting up those tossed in waves of sin and unbelief. May the day soon come when ALL shall look to the Man of Galilee and say, "I'll go where you want me to go, dear Lord!"

### IN MEMORIAM

He was a friend in time of trouble; he was a comfort to those whose hearts were saddened; he loved all humanity, and sought to show it; he believed in the worth of people—many times he tempered justice with mercy—and always gave the second chance; he rejoiced when others rejoiced. In short, Dr. Johnson was the dad and pal of every Woman's College girl. He understood her trials and sorrows, and as a dad gave comforting cheer. Through the years he has seen girls come and go, and through the years he has been to those girls a true friend. For Dr. Johnson, every Woman's College girl has a big place in her heart and shall ever remember and honor him for the life time of service he has rendered.

Truly, the spirit of Woman's College was a part of him, and as each girl can sing "When the Twilight Shadows Fall . . ." in loving memory of her Alma Mater and her President, so could Dr. Johnson tell about his girls in a tribute which expresses the depth of feeling which he had for them:

As I sit by the fire at evening when the work of the day is done,  
And the cares that infest the daylight have gone with the setting sun,

I look in the glowing fireplace as the flames around it curl  
And I see the smiling faces of my Woman's College girls.

The grey clouds of the storm king high in the heavens ride,  
And the rain of a winter evening beats hard on the pain outside;  
But in the wind with many voices that through the chimney whirls,  
I hear the merry laughter of my Woman's College girls.

So I gaze and see in fancy the girls that shall leave these walls,  
And I think of the gladsome accents that are ringing throughout these halls,  
Then the glory of their future before my eyes unfurls,  
And I see the truest women in my Woman's College girls.

And all of their homes shall be better, and all their lives we find  
Shall make this old world sweeter for the use of all mankind;  
And their price is greater than rubies  
And their value is more than pearls  
For heaven is brought around us by My Woman's College girls.—J. L. Johnson.

### LIFE SERVICE BAND

The Life Service Band met Friday afternoon in the B.S.U. Activity Room with an unusually large attendance. Three new members were welcomed in the Band. The program was an informal discussion of current missions with every member taking part, giving some facts about

missionaries or some missionary endeavor.

The playlet, "The Spirit of Missions" was given in General Assembly Program Sunday night, February 7. The evils and allurements of a fast life, a search after pleasure and fame were set in contrast to the sweet and noble life given to the call of missions. The playlet was directed by Roberta Izard.

The Y.W.A. is sponsoring a Story Hour beginning Monday, the 8th, and continuing through Friday night. The following books are being studied in informal circles: "The Land of the Golden Man," taught by Mrs. Hugh Hudson; "The Splendor of God," by Miss Jeanette Lawrence; "Ming Kwong—the City of Morning Light," by Mrs. M. S. Varnado; "Pioneer Women," by Mrs. Norma Roberts.

### B.S.U. DOING GOOD WORK AT S.T.C.

The Baptist Student Union at State Teacher's College is doing excellent work this year. Recently Mr. W. H. Preston spent four days on the campus. During this time he taught a study course on B.S.U. Methods. Mr. Preston also inspired every student, especially the council members.

The B.S.U. council has been recently enlarged from twelve members to fifteen. There is an unbeatable spirit of cooperation among these earnest workers. They carry enthusiasm to the B.Y.P.U., S. S. Y.W.A. and other religious organizations on the campus.

Just now plans are being made for sending a delegation to Ridgecrest, the paradise of Baptist students. If we learn to print dollar bills, we'll pass the word along to other folks.

B.S.U. Rptr.

S.T.C., Hattiesburg, Miss.



### PELAHATCHIE

The Ready Class of the Pelahatchie Baptist Sunday school had the monthly class meeting in the home of Mrs. T. D. Prestidge.

There were present thirteen members and two visitors. The meeting was opened by the President, reading a few verses from the Book of Psalms, followed with a short prayer by Mrs. Robbins. Officers read their reports and short talks were given by the visitors.

After the meeting adjourned a delicious salad course was served the class.

—Class Reporter.